



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

UC-NRLF



\$B 263 687

Works on
Bible

REESE LIBRARY

OF THE

UNIVERSITY OF CALIFORNIA.

Received

May 1884

Accessions No. 25158

Shelf No.

THE
BIBLE CLASS TEXT BOOK ;
OR
BIBLICAL CATECHISM,

CONTAINING QUESTIONS

HISTORICAL, DOCTRINAL, PRACTICAL,
AND EXPERIMENTAL.

DESIGNED

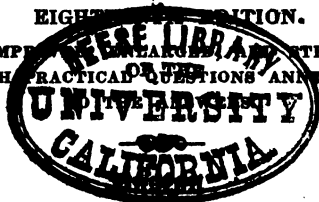
TO PROMOTE AN INTIMATE ACQUAINTANCE WITH THE

Inspired Volume.

BY HERVEY WILBUR, A. M.

“ Search the Scriptures.”.....JESUS CHRIST.
“ Let the word of Christ dwell in you richly in all
wisdom.”—Rom. 15. 4.....PAUL.

EIGHTH EDITION.
REVISED, IMPROVED, ENLARGED, AND STEREOTYPED,
WITH PRACTICAL QUESTIONS ANNEXED



PUBLISHED BY CROCKER AND BREWSTER,
47, WASHINGTON-STREET.

.....
1838.

BS 612
W 5
1838

PREFACE TO THE EIGHTEENTH EDITION

The impression exists to some extent that parents, teachers and even ministers, impart less sound doctrinal knowledge to the young now, than they did fifteen or twenty years ago. If this impression be correct, the interests of vital religion are in danger and a change of measures is most assuredly needed. It was once believed that the Bible Class Text Book, was eminently well adapted to indoctrinate the young in a scriptural and unobjectionable manner. The author believes that none of the good books which have been recently published, fill the place for which this was designed, or render its use unnecessary. He hopes it is not egotism which induces him to encourage the continued use of a work which the lamented Payson used for the instruction of his youth till he closed his labors. And that year which terminated his invaluable life added fifty-six to his Church from his Bible Class.

The preface to the Eleventh Edition, still retained;—the Advertisement on the 7th and 8th pages, and the Notes A and B in the Appendix, will make known the manner in which this book was intended to be used; and names in it are good authority for its use.

But without prescribing the details of the manner in which Bible Classes shall be conducted, we feel justified in saying that, aside from divinely appointed ordinances, the institution of Bible Classes is second in importance to no other means of grace. To all the benevolent institutions and efforts now existing, which are the glory of our age, we say, God speed. Let their energies be increased a thousand fold, and exert more influence, than present patrons ever anticipated. But that these glorious results may be attained, let the enterprising and ardent youth who now have access to the inspired volume, become intimately acquainted with its truths, and be habitually governed by its motives; and their energies and their all, will be consecrated to God. Let Bible Classes be organized in every part of Christendom, and be watered with showers of heavenly influence, and innumerable springs of life will burst forth. These will collect and accumulate in streams, till the present pure, but shallow rivulet of Christian benevolence is swelled to a mighty river, overflowing and fertilizing the earth with the waters of salvation.

And now, if it be desirable and practicable to form associations of youth for improvement in Scriptural knowledge in our congregations, and if the blessing of God has almost uniformly attended such associations where they have been formed, we ask, shall any pastor, will any pious pastor, neglect so important a means of extending the kingdom of Christ? By the interests of the Church in succeeding generations; by the love they bear to their country, whose unequalled privileges can be perpetuated only by the diffusion, among our rapidly increasing population, of the influence of vital religion; by the value of the souls of the young in their congregations, and of the thousands and millions who will be affected by the character they form; by their own responsibility to him who has said to his ministers "feed my lambs;" we call upon all pastors to engage and persevere in special and systematic efforts for the religious instruction of the youth committed to their charge.

IN presenting the Public with this revised edition of the Bible Class Text Book, or Biblical Catechism, the Author renews his grateful acknowledgments for that patronage of this work, which has already circulated about thirty thousand copies. He is much pleased in knowing that it is approved, and used by the **EVANGELICAL** of different denominations. It was his intention to give a systematic classification of Scripture doctrines, precepts, warnings, and promises, which have the impress of the footsteps of the flock. It was never his design to quote **ALL** the passages which relate to a particular doctrine or duty, but only to use some apposite texts, and such as would give the most connected answer in the language which the Holy Ghost teacheth, and thus encourage and aid the young to classify the Scriptures for themselves, as they peruse them. Some passages which it might have been expected, would have been inserted under one question, will be found under another or in the notes, and it was thought not advisable to print them twice.

A regard for the interests of Zion will justify the remark, that in many places where associations of youth have been formed for the systematic study of the Scriptures in the manner recommended in this work, there has been a deep and general seriousness among the young presently manifested. The Holy Spirit has blessed the social study of **ETERNAL TRUTH** for giving more efficiency to a preached Gospel. Besides it ought to be known that wherever the attempt has been made to form such classes, a large proportion of the young have been easily collected for this purpose. In single Congregations from one to two hundred youths are not unfrequently engaged. The very circumstance of bringing his youth in direct contact with a serious and judicious Pastor, who tenderly loves their souls, may be a great blessing to them. The recent formation of Bible classes on conspicuous parts of Zion's walls, with the blessing of Heaven which has attended them, it is hoped will give a new impulse to their formation in other sections of the country. And as a new Edition of the Manual which has so generally been used in them, was needed, it has been carefully revised, with some enlargement. That it might be afforded in good half-binding, as low as it had before been sold, in marble covers, notwithstanding the additional amount of matter, inclu-

ding nearly four hundred practical questions, now annexed to the answers, it was thought advisable to stereotype the work, believing that the same reasons which have induced the Christian Public to patronize it where it has been known, will increase its circulation still more extensively, and thus indemnify the expense of stereotyping. It is believed that the older pupils in Sabbath schools, would be profited by a CLASSIFICATION of the portions of Scripture which they commit to memory, and that the practical questions now attached to the work will aid Sabbath school Teachers in enforcing and applying religious truths.

That HE with whom is the residue of the Spirit would cause it to subserve his glory, and the welfare of ZION'S HOPES, is the desire of the

AUTHOR.

RECOMMENDATIONS BY THE REV. CLERGY.

HAVING examined Mr. WILBUR'S plan for a BIBLICAL CATECHISM, we think it judicious; the portion which is completed, we entirely approve, and have no doubt, the whole will make a useful publication, highly deserving the attention of private families, of schools, and such societies of young persons as may be formed for the important purposes of religious instruction and improvement.

SAMUEL SPRING, D. D. Newburyport.

EDWARD D. GRIFFIN, D. D. Boston.

WM. F. ROWLAND, Exeter.

JOHN H. CHURCH, Pelham, N. H.

JOSIAH WEBSTER, Hampton.

JAMES MILTIMORE, Newbury.

JONATHAN ALLEN, Bradford.

DANIEL DOW, Thompson, Conn.

WALTER HARRIS, Dunbarton, N. H.

VINSON GOULD, S. Hampton, Mass.

SYLVESTER DANA, Orford, N. H.

JOHN SMITH, Salem, N. H.

HAVING attended to Mr. WILBUR'S BIBLICAL CATECHISM, we think the questions most important; and the texts in the answers judiciously selected. The work in our view is well calculated to produce serious impressions on the minds of children and youth: and to give them rational and scriptural

views of the doctrines and duties of our holy Religion. We, therefore, freely recommend it to Parents, to the Teachers of Schools, and Ministers of the gospel as a useful Tract to aid them in the religious culture of children and youth under their care.

ELIJAH PARISH, D. D. Byefield.
 JAMES P. WILSON, D. D. Philadelphia.
 WILLIAM BALCH, Salisbury.
 ISAAC TOMPKINS, Haverhill.
 THO. A. MERRILL, Middlebury, Vt.
 WALTER CHAPIN, Woodstock, Vt.

Newburyport, Sept. 26, 1812.

DEAR SIR—I have examined as far as practicable your Biblical Catechism. The design I think highly interesting; and the execution generally judicious. Whatever tends to attract the attention of children and youth to the sacred volume, must be beneficial. Nor can any form of religious instruction be either so useful, or so unexceptionable, as that which leads the pupil to draw all his sentiments from a perfect and infallible source.

Wishing that your intended publication may meet the patronage of the public, and be crowned with the divine blessing.

I am sincerely yours,

DANIEL DANA.

West-Springfield, Nov. 19, 1812.

Dear Sir:

I thank you for your Biblical Catechism. On a perusal of it, I think it a valuable and useful Tract, well adapted to the instruction and edification of such youths as are capable of understanding the questions and applying the references. The questions are important, and plainly stated, and the references pertinent. Your method of instruction, while it leads to an acquaintance with the doctrines of religion, tends to improvement in scriptural knowledge.

I am, sir, your obliged

Humble servant,

JOSEPH LATHROP.

Philadelphia, March 31, 1813.

Having examined Mr. WILBUR's Biblical Catechism, I think the plan interesting, and well adapted to promote an acquaint-

ance with the Scriptures. The questions are well selected and arranged to impress on the minds of youth the leading doctrines of the Bible. Parents will find it useful in the education of their children. Societies formed on this plan must be highly beneficial to youth, and promise much good to the church. I freely recommend it to the patronage of the pious.

EZRA FISK.

Princeton, June 1, 1813.

I cheerfully add my testimony to that of others, in favour of Mr. WILBUR's "Biblical Catechism" as an excellent manual in the religious instruction of children and youth.

ASHBEL GREEN.

Extract from a review in the Panoplist for April, 1813.

Mr. Wilbur has executed his plan in such a manner, as to deserve the approbation of the Christian public.—The questions are important, the texts referred to generally apposite and suited to impress the true answer on the mind, and the effect of teaching this catechism to the young, or rather inducing the young to teach themselves by the use of it, can hardly be otherwise than good. We have examined all the references which are intended to be committed to memory. They form a precious treasury of jewels taken from the inexhaustible mine of Scripture. To have them deposited in the memories of young persons, must be a most desirable reward for the labour of collecting and arranging them.

The principal design of the author in composing this Catechism, was to benefit young persons, associated for the purpose of studying the Scriptures together in Catechetical Societies, a constitution for which is prefixed to the work. Twenty such societies have been formed we are told, and have experienced essential advantage by consulting this little manual. A large portion of the members have produced answers to questions, selected for the purpose, in the form of written compositions. The manifest tendency of such a course is to make the learner familiar with the Holy Scriptures; and while his memory is strengthened, and his mind expanded, by studying the momentous truths there revealed, his conscience may be awakened, and, by a Divine blessing, his heart renewed.

Dear Sir,

Salem, August 15, 1816.

Nothing can be of higher importance, than that the minds of young persons be early and deeply imbued with the Holy Scriptures. For this interesting purpose, I know of no general plan which promises more, than the one set forth in your "*Biblical Catechism*," and illustrated and enforced in your "*Discourse on the Religious Education of Youth*." Portions of the Scriptures, judiciously selected and arranged under general and particular heads, comprising the leading doctrines and precepts, warnings and encouragements of religion, must enrich the young mind vastly more when committed to memory, than equal quantities of scripture, taken either promiscuously, or in course. The *catechetical* form has also very evident advantages; and *associations* for catechetical exercises must eminently serve to engage attention, to excite interest, to quicken the faculties, and to promote improvement. May the Lord prosper your endeavours, for the everlasting benefit of the generation now rising, and of generations to come.

Very affectionately yours,

S. WORCESTER.

Advertisement.

WHILE the united, laudable, and increasing exertions to circulate the BIBLE among the destitute, rejoice the hearts of Zion's friends, they, doubtless, will not despise a humble attempt to promote among those who possess this invaluable treasure, a more intimate acquaintance with "*the holy Scriptures, which are able to make*" us, "*wise unto salvation through faith which is in Christ Jesus*." The subsequent Catechism was designed particularly for the use of the young, formed in associations for the laudable purpose of replenishing their minds with a knowledge of the doctrines, duties, warnings, promises, and consolations of our holy religion. Regular Society meetings of young people, for religious mental improvement, might be rendered deeply interesting and highly useful. They would be cheap, safe, honourable, and profitable substitutes for parties entirely devoted to vanity.*

Such as are disposed to write answers to questions, which constitute the lessons of the Class, may consult the references connected with the questions, and "search the Scriptures" for other appropriate passages. Thus they would improve THEMSELVES in composition and religious knowledge by digesting, and committing their ideas to paper, and improve OTHERS by

* Dear IMMORTALS: "Doth not WISDOM cry?" Jonah 2. 8. Prov. 8. 10, 11, 32—36. and 3. 1—18.

communicating them. Society members who choose not to write may commit to memory the references which precede the parallel, and thus answer the questions by storing their minds with scriptural truths in the language of inspiration. The first sets of references are selected to form in scripture language, connected appropriate answers to the questions, and may be committed to memory as such. Children in families and schools may successfully and profitably adopt this method of using the Biblical Catechism. The proposed exercises, tend to strengthen the memories, enlarge and invigorate the understandings, correct and improve the taste, and to affect the **HEARTS** of the **YOUNG**. Persons of more mature age whose leisure and inclination permit, may be highly useful to the young by writing judicious answers to such questions as they please to select, and admitting their answers to be read before a Bible Class, or before their domestic circles. By Preceptors it has been suggested that beginners in composition at academies might derive particular assistance from this Work. The question would serve to fix their attention to one point. The references would furnish them with ideas which they might easily clothe in their own language, while their attention to scripture truths would enrich their minds with important knowledge. It has likewise been suggested by learned Fathers in the ministry, that this Work, with a Divine blessing, would have a tendency to arouse the attention of all classes to the written and dispensed word of God, and might be profitably used in religious Conferences, or as a Common-place text book. Finally if it prove but **ONE MITE** in the **TREASURY OF USEFUL KNOWLEDGE**, if it be made instrumental of assisting any in drawing "the water of life from the wells of salvation," it will furnish occasion for lively gratitude both in the Reader and in the **AUTHOR**.



ADDRESS

TO A BIBLE CLASS.

YE DEAR YOUTH,

I CONGRATULATE you on exchanging the vain empty pursuits which so commonly engross the attention of the young, for the cultivation of your minds in moral and religious knowledge;—knowledge calculated to render you *amiable, honourable, useful, and happy* through life :—knowledge which will endure when human science shall be no more.

Ye dear members of this BIBLICAL ASSOCIATION, Thus far you have done well. **PERSEVERE IN WELL DOING**. "Dearly beloved," "Let the word of Christ dwell in you richly in all

wisdom." Continue to "Search the Scriptures." They are able to make you wise unto salvation through faith in Christ Jesus."

SEARCH them. Never peruse them so carelessly as to leave no ideas in the understanding,—no impressions on the heart.

Search them **DAILY**. Not content with having drank *yesterday*; slake your thirst each day at the streams of that river which makes glad the city of God.

Search them *carefully*. By comparing spiritual things with spiritual you may clearly ascertain what is *truth* and what is *duty*.

Search them with *candour*. Do not seek support from the Scriptures for sentiments, merely because they are pleasing to you; but repair to the oracles of God, determined to adopt no sentiments but what the Scriptures inculcate :—no sentiments displeasing to God and ruinous to souls.

Search them with *confidence in their authenticity and inspiration*. If you view them as "cunningly devised fables" they will profit you nothing.

Search them with *the deepest interest*. The mathematician collects and binds his wandering thoughts merely to solve a problem in Euclid. How much more profound attention the Scriptures demand. They contain the **CHARTER** of the *Saints' inheritance*, and the **DEATH WARRANT** of *impenitent Sinners*.

Search them with *prayerfulness*. Without prayer, the Bible will prove a sealed book. Human wisdom knows not God. But if the illuminating influences of the Holy Spirit beam on the page of inspiration, you will understand the truths and discover the beauties of the Sacred Volume.

Search the Scriptures with *self-application*. Ever bear in mind when perusing the word of God, that Jehovah, whose character is there revealed is *your* Maker, *your* daily Benefactor, *your* Redeemer, and *your* Judge. Let your mind ever be tenderly alive to the Scriptural exhibition of human depravity,—the requirements and denunciations of God's law,—the invitations and promises of the Gospel. Remember that immutable truths are revealed in the Scriptures in which *you as individuals* are *deeply* and *eternally* concerned.

Need I spread before you motives to stimulate you, rightly and devoutly to study your Bible. Thus to "Search the Scriptures is *honourable*, is *useful*, is *conducive to happiness*, and is a *command of God*."

The study of the Scriptures is **HONOURABLE**. In them the Supreme Ruler of the universe has dictated by his Spirit, and written as with his own hand, epistles of love in characters of blood, offering to the penitent and believing an interest in his holy favour, an adoption into the family of heaven and immortal crowns of righteousness and glory; and are not your honour,

your wisdom, and your interest, concerned that they should daily meet your eyes, affect your hearts, and regulate your lives?

It is highly **USEFUL** rightly to search the Scriptures. It enlivens the imagination, corrects the taste, enriches the understanding, keeps the heart and mends the life. It will humble you in prosperity, support you in adversity, disarm death of his sting, and the grave of its terrors. And from the armoury of heaven you may replenish your minds with weapons to subdue every inbred corrupt propensity. The "sword of the Spirit" ensures the victory.

Devoutly to study the Scriptures is **CONDUCTIVE TO HAPPINESS**. Wisdom's ways are pleasantness, and **ALL** her paths are peace. The consolations of God's word are abundant and suited to every circumstance in which the humble believer can be placed.

Finally, *Search the Scriptures* is a command of Christ. He that knows his Lord's will and does it not shall be *beaten*, shall be beaten with **MANY** stripes.

My young friends, Is it illusion or are your countenances expressive of a determination devoutly to study your Bibles. I rejoice that the most of you are engaged to become acquainted with the letter of the Scriptures. I more rejoice in the belief that some of you are acquainted with the power and consolation of God's word. I believe that some of you do, and will continue devoutly to search the Scriptures. Through love and obedience to them, I hope to see such shine as the brightness of the firmament for ever.

My fears distress me lest the faint resolutions of some this evening will prove but momentary. I almost tremble lest many of you will never search the Scriptures with faith, self-application, and prayerfulness. The seriousness, the solemnity, which has been manifested by you, my dear young friends, has raised hopes that God was about to pluck *more* of you as brands from everlasting burnings, and put songs of deliverance into your mouths. *Must* these fond hopes be blasted? By the worth of your immortal souls, by the solemnities of a hastening judgment—by the joys of heaven and the miseries of hell, I beseech you immediately to make your peace with God. By the agonies, the groans, and the death of the Son of God,—by his ability and readiness to save penitent sinners, and his power and determination to punish the impenitent, I *conjure* you to flee from impending wrath, and embrace the hope of the Gospel.

Do any of you weep in view of your guilty, wretched, helpless condition. God grant that the tears of penitence may flow from your eyes, and the consolation of the Gospel be poured into your bosoms. Ye dear youth, It is my heart's desire and prayer to God for you all, that you may be saved.

BIBLICAL CATECHISM.

While the CREATURE is committing the sacred Scriptures to memory, who knows but the CREATOR may renew the heart?

2 Tim. 3. 14, 15. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ.

Eccl. 11. 6. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper; either this or that, or whether they both shall be alike good.

Deut. 11. 18, 19. Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Ps. 34. 11. Come, ye children, hearken unto me, I will teach you the fear of the Lord. (a)

Question 1. *What END should regulate all our conduct?*

Ye shall give glory unto the God of Israel.— Whether therefore ye eat or drink, or whatsoever ye do, DO ALL to the glory of God.— And whatsoever ye do, do it heartily as unto the Lord, and not unto men.— For of him, and through him, and to him, are all things: to whom be glory forever, Amen. 1 Sam. 6. 5. 1 Cor. 10. 31. Col. 3. 23. Rom. 11. 36. (b) || Is. 48. 11. Ps. 29. 2. Mal. 2. 2. 1 Pet. 4. 11. Rom. 12. 1, 2. 1 Cor. 6. 20. Rev. 4. 11.

(a) See Appendix, Note A. (b) See Appendix, Note B.

Is it wise or safe to disregard this **END**? Have you regarded, or disregarded it? **WHY** will you not daily regard it?

2. How can feeble, polluted worms, promote the declarative glory of God?

Whoso offereth praise glorifieth me.—Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Confess that Jesus Christ is Lord, to the glory of God the Father.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Herein is my Father glorified, that ye bear much fruit. Ps. 50. 23. and 29. 2. Phil. 2. 11. Mat. 5. 16. John. 15. 8. || 1 Chron. 16. 28. Phil. 1. 11. Rom. 15. 5, 6. 2 Cor. 4. 15.

Have you attempted, or even desired, thus to glorify God? Or have you sought only your own selfish honour, interest, and pleasure?

3. How do you prove from the light of nature that there is a God?

The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledg. There is no speech nor language, where their voice is not heard.—Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Ps. 19. 1—3. Rom. 1. 19, 20. || Ps. 8. 3, 4. and 33. 5—9. and 104. 24—31. || Is. 40. 26. Jer. 10. 10—13.

Have you traced the perfections of God in creation and providence? Have you **LOVED** this employment?

4 What general duties are obvious from the light of nature?

Ascribe ye greatness unto our God.—Praise him according to his excellent greatness.—Fear before him, all the earth.—He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall not he know?—O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.—Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. Deut. 32. 3. Ps. 150. 2. 1 Chron. 16. 30. Ps. 94. 9, 10. and 104. 24. and 107. 43. || 1 Chron. 16. 25. Ps. 145. 3. and 107. 31.

Have you been led by the works of God, to adore, fear, and praise him? Where have any sinful beings been induced by the light of nature alone to exercise any truly devout affections?

5. *By whom, and for what purpose, were the Scriptures given?*

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.—Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the HOLY GHOST.—But these are written, that ye might believe that JESUS is the CHRIST, the SON OF GOD; and that believing ye might have life through his name, 2 Tim. 3. 16, 17. 2 Pet. 1. 20, 21. John 20. 31. || Ps. 119. 105. Heb. 1. 1, 2. Acts 20. 32. John 17, 26.

Have you treated the Bible as a message from God to you? Has it made you wise unto salvation?

6. *What are the INTERNAL evidences that the Scriptures are the word of God?*

The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: Sweeter also than honey, and the honey-comb.—Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. This is my comfort in my affliction; for thy word hath quickened me. Ps. 19. 7—10. and 119, 129, 130, 50. || and 119. 103—105. Evidences may be drawn from the effects produced by Divine truth. Heb. 4. 12. Jer. 5. 14. and 23. 29. Ps. 119. 98, 99. The unrivalled sublimity of their language, harmony of their doctrines, and purity of their precepts, prove them of Divine origin. Deut. 4. 8.

Have you felt that you have a soul which needs CONVERTING grace? Have you esteemed the word of God precious, because it is pure, and purifying?

7. *Have we EXTERNAL evidence that the Scriptures were given by inspiration of God?*

1. WE HAVE PROPHECY AND ITS FULFILMENT.

The prophet which prophesieth of peace, when the word of the prophet cometh to pass, then shall the prophet be known

that the Lord hath truly sent him.— When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.— Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most HOLY. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.— He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

COMPARED WITH GAL. 4. 4, 5, &c.

But when the fulness of the time was come, God sent forth his SON, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons.— And the chief priests accused him of many things; but he answered nothing. And when they had mocked him, they took off the purple robe from him, and put his own clothes on him, and led him out to crucify him. And with him they crucify two thieves; the one on the right hand, and the other on the left. And now when the even was come, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. Jer. 28. 9. Deut. 18. 22. Dan. 9. 24. Is. 53. 7—9. Compared with Gal. 4. 4, 5. Mark 15. 3, 20, 27, 42, 43, 46. || Deut. 18. 15. Is. 40. 3. and 7. 14. and 61. 1, 2. and 35. 5, 6. Zech. 9. 9. Ps. 2. 2. and 22. 7, 8, 18. and 16. 10. Compared with John 6. 14. Mat. 3. 3. and 1. 22. 23. Luke 4. 18, 19, 21. and 7. 20—22. John 12. 14—16. Acts 4. 25—28. Mat. 27. 35, 39—43. Acts 2. 25—32. || Deut. 28. 45, 49—57. Luke 21. 5—24. Compared with Josephus' wars of the Jews. John 5. 36. Acts 2. 22, 32.

2dly. WE HAVE THE MIRACLES OF CHRIST.

To notice a few of them. CHRIST healed the sick, Mat. 4. 23, 24. cured blindness, Mark 10. 52. deafness, Mark 7. 32.

rameness, John 5. 7—9. leprosy, Luke 17. 14. and palsy. Luke b. 18—25. He cast out evil spirits, Mark 1. 34. calmed the tempest, Luke 8. 23, 24. and raised the dead to life. John 11. 43, 44.

3dly. WE HAVE THE MIRACLES OF CHRIST'S SERVANTS.

Moses, Joshua, and other prophets, wrought an astonishing series of miracles in the presence of thousands of *competent* witnesses. The same may be said of the Apostles. Heb. 2. 4. Acts 5. 12—16. The truth of Scripture history is confirmed by commemorative institutions. Ex. 13. 8—10. 1 Cor. 11. 26. Existing facts corroborate the Scripture history. Marine productions on the tops of mountains corroborate the history of the flood: variety of languages,—the confusion of tongues,—the putrid waters of the Dead Sea,—the destruction of Sodom and Gomorrah, &c.

How can *ANY* be speculative infidels? How dare any of you be practical infidels? Does either of these characters belong to you? Let conscience be faithful.

8. *What is God, and what is the duration of his existence?*

God is a spirit, and they that worship him, must worship him in spirit and in truth.—How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. John 4. 24. Dan. 4. 3. 1 Tim. 1. 17. || Ps. 90. 2. Mal. 3. 2. 1 Kings 8. 27. Rom. 16. 27. Ex. 34. 6, 7. 1 John 1. 5. and 4. 16.

Do you realize how little you can know of God while in the body? Does the desire and hope of knowing more of him in eternity, tend to reconcile you to death?

9. *How is divine knowledge described in the Scriptures?*

O Lord thou hast searched ME, and known ME. Thou knowest my downsitting and mine uprising! thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold

me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.— Known unto God are all his works from the beginning of the world.— Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Ps. 139. 1—12. Acts 15. 18. Heb. 4. 13. || Ps. 17. 3. and 44. 21. Job 34. 21, 22. Prov. 15. 3. Jer. 23. 24.

Do you habitually realize, “Thou God SEEST ME?” Has this truth a purifying influence on your heart and on your life?

Does not OMNISCIENCE behold YOU as *now living*,— *now dying*,— *now buried*,— *now rising* and receiving your FINAL DOOM?

10. *Does God declare himself unchangeable in his nature, and immutable in his counsels?*

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.— Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.— There are many devices in a man’s heart; nevertheless the counsel of the Lord that shall stand.— The counsel of the Lord standeth forever, the thoughts of his heart to all generations.— Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Mal. 3. 6. Is. 46. 10. Prov. 19. 21. Ps. 33. 11. Jam. 1. 17. || Num. 23. 19. Acts 4. 27, 28. and 2. 23. Heb. 6. 17. Job 23. 13. Is. 46. 9, 10. Josh. 23. 14, 15.

Have you considered that the moral affections of God, toward holiness and sin, are unchangeable? Are your hearts reconciled to the eternal and immutable counsels of God?

11. *Is God of purer eyes than to behold evil, or look upon iniquity but with abhorrence?*

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?— For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all workers of iniquity.— Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.— But thou art holy, O thou that inhabitest the praises of Israel.— And one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.— And the four beasts had each of them six wings about him; and they were full of

eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Ex. 15. 11. Ps. 5. 4, 5. Rev. 15. 4. Ps. 22. 3. Is. 6. 3. Rev. 4. 8. || Job 4. 17, 18. Is. 63. 15. Hab. 1. 12, 13.

Has infinite purity never beheld you with abhorrence? Do not the leper's cry, and the publican's prayer well become your lips? Without holiness what communion can you ever have with God?

12. Though clouds and darkness are sometimes round about Jehovah in the dispensations of his providence, are not justice and judgment forever the habitation of his throne?

The Lord is righteous in all his ways, and holy in all his works. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth; and without iniquity, just and right is he.—Yea surely God will not do wickedly, neither will the Almighty pervert judgment. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. For the righteous Lord loveth righteousness: his countenance doth behold the upright.—Righteous art thou, O Lord, and upright are thy judgments. Thy righteousness is an everlasting righteousness, and thy law is the truth.—My tongue shall speak of thy word: for all thy commandments are righteousness.—That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked that be far from thee. Shall not the Judge of all the earth do right?—Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Ps. 145. 17. Deut. 32. 4. Job 34. 12. and 37. 23. Ps. 11. 7. and 119. 137, 142, 172. Gen. 18. 25. Ps. 89. 14. || Dan. 9. 7. Neh. 9. 33. Ps. 36. 6. Is. 55. 8, 9.

Do you feel that God is wise and just and good in his dealings with you? Can you habitually confide in him?

13. What directions and examples enforce the duty of submission to God, and of entire resignation to his will?

Now be ye not stiffnecked as your fathers were, but yield yourselves unto the Lord, and enter his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.—Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, he hath no hands?—Wherefore doth a living man complain a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our

hands unto God in the heavens. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. I was dumb, I opened not my mouth; because thou didst it. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. 2 Chron. 30. 8. Is. 45. 9. Lam. 3. 39—41. Ps. 39. 11, 9. Mat. 26. 36, 39. || Jud. 10. 15. 1 Sam. 3. 18. 2 Sam. 15. 26. Job 1. 20, 21. 2 Kings 20. 19. Acts 21. 13, 14.

How base, how criminal, how impotent the contest of worms with their Maker! Have your hearts submitted? Could you ever say, "NOT MY WILL"—but the will of the Lord be done?

14. How does God manifest his great power?

He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, be thou on the earth; likewise to the small rain, and to the great rain of his strength. The Lord thundereth from heaven, and the Most High uttered his voice. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. Job 26. 7. Ps. 135. 7. Job 37. 5, 6. 2 Sam. 22. 14, 16. Ps. 50. 3. || 1 Kings 19. 11—13. Job 38. 8—11, 35, and 40. 9. Ps. 29. 3—8. Ex. 9. 28, 33. and 15. 1. 4—10. Is. 40. 15, 22—26. Luke 12. 4, 5.

Dare you contend with Omnipotence? How vain resistance to him! How safe are his friends!

15. What language sublimely describes an appearance of the Divine majesty?

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his

ways are everlasting. The mountains saw thee, and they trembled: the overflowing of the waters passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitations: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Hab. 3. 3—6, 10—12. || Ps. 18. 7—15.

Have uninspired men ever written so sublimely? How mean is earthly majesty compared with divine!

16. What are we taught respecting the invisibility of the Godhead?

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. John 1. 18. and 5. 37. || Col. 2. 9. Heb. 11. 27. 1 Tim. 6. 16. Deut. 4. 12, 15.

Will any visible, tangible form of the Deity ever be perceived? Can you see the spirit in man? What form—what dimensions has it? Is not its existence known by its operations? Is not the existence of an unseen God much more manifest?

17. Is there more than one God?

Hear, O Israel; the Lord our God is one Lord. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Deut. 6. 4. 1 Cor. 8. 5, 6. Jer. 10. 10. || Heb. 3. 4. Eph. 4. 6. 1 Tim. 2. 5. Deut. 4. 35. Is. 45. 5—7, 21, 22.

18 Is the doctrine of the Trinity clearly revealed in the Scriptures? (c)

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these THREE are ONE. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 1 John 5. 7. Mat. 28. 19. 2 Cor. 13. 14. || Gen. 1. 26. and 11.

(c) See Appendix, Note C.

7. Num. 6. 23—26. Ps. 110. 1. Is. 48. 16. Zech. 2. 8—11. Mat. 3. 16, 17. Luke 4. 18. John 10. 30. and 14. 26. and 15 26. and 16. 13—15.

Shall the doctrine of the adorable TRINITY be discredited because it cannot be comprehended?

19. *What evidence do the Scriptures afford that Christ is the TRUE GOD?*

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist.—For every house is builded by some man; but he that built all things is God.—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is *the* TRUE GOD, and eternal life. John 1. 1—3, 14. Col. 1. 16, 17. Heb. 3. 4. 1 John 5. 20. || Is. 9. 6. and 44. 24. Heb. 1. 8, 10—12. Rom. 9. 5. John 8. 58. Gen. 48. 15, 16. Ex. 3. 2—6. Jud. 2. 1. Rev. 1. 8. 17. and 2. 8. and 22. 13. Is. 43. 10. and 48. 12. Rev. 19. 11—13, 16. Dan. 7. 13, 14. John 14. 6—11. 1 Tim. 3. 16.

Is there any danger in adoring, loving, and serving Christ as truly God? Have you done this?

20. *Have we evidence from Scripture precepts and examples, that we ought to worship Christ as God?*

For the Father judgeth no man; but hath committed all judgment to his Son: that all men should honour the Son, even as they honour the Father.—Again when he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.—With all that in every place, call on the name of Jesus Christ our Lord.—To whom be glory forever and ever.—And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. John 5. 22, 23. Heb. 1. 6. 1 Cor. 1. 2. Gal. 1. 5. Acts 7. 59. || Ps. 2. 12. Mat. 2. 2. Phil. 2. 9. Rev. 7. 9, 10. and 5. 11, 12.

Can we possess the moral affections of apostles, martyrs, and glorified spirits, and not render Divine worship to Christ?

21. *How does it appear that the Holy Ghost is very God?*

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.— For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.— For the Holy Ghost shall teach you in the same hour what ye ought to say. Acts 5. 3, 4. 1 Cor. 2. 11. Luke 12. 12. || Gen. 1. 2. 2 Cor. 13. 14. Acts 13. 2. and 15. 28. and 16. 6, 7. 1 Cor. 3. 16, 17. Isa. 6. 8—10. Acts 28. 25—27. and 13. 2, 4. and 15. 28.

Have you felt infinite obligations to the Holy Ghost? Have you never resisted nor grieved him?

22. *What is said of the Holy Spirit's direct agency in the sanctification of sinful hearts?*

God hath sealed us, and given to us the earnest of the Spirit in our hearts.— For we know not what to pray for as we ought, but the Spirit helpeth our infirmities.— Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. 2 Cor. 1. 22. Rom. 8. 26. John 3. 5, 6, 8. || and 14. 16, 26. and 16. 7, 13. Acts 4. 8, 31. Rom. 8. 5, 9, 13. 1 Pet. 1. 22.

Have you desired and experienced the sanctifying agency of the Holy Spirit? What other blessing is so important as this?

23. *Does God execute his own will or purposes in all things?*

But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.— And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?— In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh ALL THINGS after the counsel of his own will. Job 23. 13. Dan. 4. 35. Eph. 1. 11. || Rom. 9. 11, 12. Jude 3, 4. 2 Tim. 1. 7, 9. (d) Ps. 135. 6. Amos 3. 6. Acts 4. 27, 28. Luke 10. 21.

Is it not immensely desirable that the controlling agency of Infinite Wisdom and Benevolence should extend to all worlds

(d) See Appendix, Note D.

and all creatures? Do you believe and love the doctrine of God's universal efficiency? What is the real cause of opposition to this doctrine? Eccl. 9. 3.

24. What is a summary of the history of creation?

Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.— In the beginning God created the heaven and the earth. And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God made the beast of the earth after his kind, and the cattle after their kind, and every thing that creepeth upon the earth after their kind: and God saw that it was good. And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.— Lo, this only have I found, that God hath made man upright, but they have sought out many inventions. Heb. 11. 3. Gen. 1. 1, 21, 24, 26, 27. Eccl. 7. 29. || Heb. 1. 10. Ps. 74. 16. Rev. 16. 4. Jer. 10. 12. Rev. 4. 11. Ps. 33. 6.

What obligations does creating goodness impose on you? Have you felt and yielded to these obligations?

25. What is the nature of the covenant of works, and with whom was such a covenant made?

And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.— Behold, all souls are mine as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.— For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith: but the man that doeth them shall live in them.— Cursed be he that confirmeth not all the words of this law, to do them; and all the people shall say, Amen. Gen. 2. 16, 17. Ez. 18. 4. Gal. 3. 10—12. Deut. 27. 26. || and 10. 12, 13. and 28. 2, 6. 15, 19. Jer. 11. 3.

Can any sinner be justified by this covenant of works? Do you renounce all dependance on it?

26. What is a summary of the history of the fall.

Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.— Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gen. 3. 1—6 Rom. 5. 12. || Gen. 3. 9—19.

To what evils has the apostacy exposed you? How can these evils be averted or mitigated?

27. What is the character and state of ALL mankind by nature?

As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways. And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God. Rom. 3. 10—19. 23. || and 1. 28—32. Eph. 2. 1—3. Tit. 3. 3. 1 John 5. 19. Gen. 8. 21. Job 15. 14—16.

Have you felt that naturally this character and state is yours? Has this consideration abased you before God?

28. *What is a correct description of the unrenewed heart ? (e)*

The heart is deceitful above all things, and desperately wicked; who can know it?— And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.— Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.— For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.— Who can say, I have made my heart clean, I am pure from sin. Jer. 17. 9. Gen. 6. 5. Rom. 8. 7. Mat. 15. 19. Prov. 20. 9. || Ps. 51. 5. Prov. 27. 19.

How vile and odious to God must the unrenewed heart appear? Have you such a heart?

29. *What is the language of the unsanctified heart ?*

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?— Ye have said, it is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered. Job 21. 14, 15. Mal. 3. 14, 15. || Job 22. 17. Ps. 10. 3, 6, 11. Luke 8. 37. Rom. 1. 28. Is. 30. 10, 11.

Does your practice speak this language, or not? What if you should be judicially left of God?

30. *Is the wrath of God revealed from heaven against all ungodliness and unrighteousness of men ?*

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.— For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire, and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.— They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together,

(e) See Appendix, Note E.

saith the Lord.— But unto them that are contentious, and do not obey the truth, but obey unrighteousnes, indignation, and wrath ; Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Nah. 1. 3, 5, 6. Is. 66. 15—17. Rom. 2. 8, 9. || Ps. 7. 11, 12. Rev. 6. 15—17. Deut. 29. 19, 20. and 32. 18—23, 40—42.

In your own characters are you not exposed to God's wrath? Will you not flee from the wrath to come?

31. *Is perfect holiness in the creature required by the Creator?*

And he answering said, thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy strength, and with ALL thy mind ; and thy neighbour as thyself.— Be ye therefore PERFECT : even as your Father which is in heaven, is perfect.— But as he which hath called you is holy, so be ye holy in all manner of conversation ; Because it is written, Be ye holy ; for I am holy. Luke 10. 27. Mat. 5. 48. 1 Pet. 1. 15, 16. || Heb. 12. 14. Eph. 4. 22—24. 2 Pet. 3. 11, 14. 2 Cor. 13. 11.

Have you ever been perfectly holy? Can you ever be justified by that law, whose commandment is so exceeding broad?

32. *What is sin, and how manifested?*

Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law.— Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.— What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law ; for I had not known lust, except the law had said, thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once : but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. 1 John 3. 4. Gal. 5. 19—21. Rom. 7. 7—10. || Jam. 1. 14, 15. Mat. 15. 19.

Does sin appear exceeding sinful to you? Or do you live in the allowed indulgence of it?

33. *“Have all the workers of iniquity no” true “knowledge of God?”*

The wicked through the pride of his countenance will not

seek after God: God is not in all his thoughts.— They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course.— Hear the word of the Lord, ye children of Israel: For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.— For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.— And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. Ps. 10. 4. and 82. 5. Hos. 4. 1. Jer. 4. 22. and 9. 3. John 3. 19, 20. || Is. 1. 3. Rom. 1. 28. John 8. 19. and 17. 25. 1 John 4. 8. and 3. 6. Job 21. 14.

Are you among those that are wise to do evil? Has not God a controversy with you?

34. *Are ALL commanded savingly to know "the only wise God and our Saviour?"*

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.— Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.— For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.— Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Deut. 4. 39. Ps. 100. 3. 2 Pet. 1. 8. Jer. 9. 23, 24. || Job 22. 21. Hos. 13. 4. Col. 3. 10. || 1 Tim. 2. 4. 1 Chron. 28. 9. Ps. 46. 10. Hos. 6. 6.

Have you had experimental knowledge of God, of Christ, and of holiness?

35. *In what does the true knowledge of God consist, and how is it obtained?*

God understandeth the way thereof, and he knoweth the

place thereof. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.— If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him.— And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.— But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Job 28. 23, 28. Jam. 1. 5. Jer. 24. 7. and 31. 33, 34. || Hos. 2. 19, 20. and b. 1, 3. John 17. 3, 6—8. Ps. 119. 73. 2 Cor. 4. 6. 1 John 4. 7.

Do you fear to pollute your soul, and thus dishonour, and displease God? Have you sought heavenly wisdom by humble prayer?

36. *Are not the teachings of the Holy Spirit indispensably necessary for the discernment of spiritual things?*

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned. 1 Cor. 2. 9—14. || Rom. 8. 7. Jude 19. John 3. 27. Eph. 3. 5. and 1. 16—19. (f)

Have you felt your entire dependance on the Holy Spirit for divine teaching? Has he taught and sanctified, and comforted you?

37. *What are the present consequences of impenitence?*

The wicked man travaileth with pain all his days, and the

(f) See Appendix, Note F.

number of years is hidden to the oppressor. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.— Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.— But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is **NO PEACE**, saith my **GOD**, to the wicked. Job 15. 20, 21. Eph. 4. 18. Is. 57. 20, 21. || Tit. 1. 15. Deut. 28. 15—17. Job 20. 23—29.

Can you love the present consequences of sin? Why have you rolled it as a sweet morsel under your tongue?

38. What are the consequences of sin in the world to come?

When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.— The wicked shall be turned into hell, and all the nations that forget God.— Upon the wicked **HE** shall rain snares, fire, and brimstone, and a horrible tempest. This shall be the **PORTION** of their cup.— Therefore shall they eat of the fruit of their own way, and be filled with their own devices.— And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Prov. 11. 7. Ps. 9. 17. and 11. 6. Prov. 1. 31. Rev. 14. 11. || Mat. 10. 28. Mark 9. 45, 46. Luke 16. 23, 24. 2 Thes. 2. 11, 12. Rom. 2. 5. Is. 33. 14.

If this language be figurative, has it not some meaning? Is not that meaning more dreadful than words can describe?

39. What are we required to do, that we may be saved from sin and its awful consequences?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.— For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed.— He that believeth and is baptized, shall be saved; **BUT HE THAT BELIEVETH NOT SHALL BE DAMNED**. Acts 16. 31. Rom. 10. 10, 11. Mark 16. 16. || Acts 2. 37, 38. and 3. 19. and 20. 21. Jer. 3. 22. and 31. 18, 19. Mark 1. 15. Luke 13. 23—27.

Have you truly believed on the Lord Jesus Christ? Or are you yet condemned?

40. What is repentance towards God, and how is it manifested? (g)

Therefore also now, saith the Lord, Turn ye even to me with
(g) See Appendix, Note G.

all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.— Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; Learn to do well; seek judgment, relieve the oppressed; Judge the fatherless; plead for the widow.— Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.— For behold this self-same thing, that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Joel 2. 12, 13. Is. 1. 16, 17. Ex. 36. 31. 2 Cor. 7. 11. || Acts 2. 37, 38. Jer. 7. 2—7.

Have you exercised that sorrow which is after a godly sort? Have you brought forth fruits meet for repentance?

41. *Is the humble and contrite heart peculiarly acceptable in the sight of God?*

The sacrifices of God, are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.— The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.— He healeth the broken in heart, and bindeth up their wounds.— For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones.— For all those things hath mine hands made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. Ps. 51. 17. and 34. 18. and 147. 3. Is. 57. 15. and 66. 2. || and 61. 1—3. Luke 18. 9—14.

Has your heart been broken for sin and healed by the mercy of the Gospel?

42. *What promises are connected with weeping for sin?*

But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, thus saith the Lord God of Israel, as touching the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.— They that

sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. 2 Kin. 22. 18, 19. Ps. 126. 5, 6. || Jer. 50. 4, 5. and 31. 9. Luke 6. 21—25.

Can you plead these promises? Is sin your grief?

43. *What is faith, "the faith of God's elect?"* (h)

Now faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.— Let not your heart be troubled; ye believe in God, believe also in me. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength. Heb. 11. 1, 3, 6. John 14. 1. Is. 26. 4. || Heb. 11. 32—34, 39, 40, 13—16. 1 Pet. 2. 17. Mat. 8. 8—10.

Do you live by faith on the Son of God? Does your faith purify your heart and life?

44. *Are we justified in the sight of God by works, or by faith?*

Therefore by the deeds of the law there shall no flesh be justified in the sight of God: for by the law is the knowledge of sin. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we make void the law through faith? God forbid: yea, we establish the law. Rom. 3. 20, 27, 28, 31. || Gal. 2. 16. Rom. 4. 2—8.

How do you expect to be justified before God?

45. *Are not good works commanded?*

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.— For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.— But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was impu-

(h) See Appendix, Note H.

ted unto him for righteousness : and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Tit. 3. 8. Eph. 2. 10. Jam. 2. 20—24. || 2 Tim. 2. 21. Mat. 5. 16. Col. 1. 10. John 15. 8. Heb. 10. 24. 2 Pet. 1. 5—11. 1 Cor. 15. 58.

Have you felt good works to be both your duty and privilege? Have you experienced their profitableness?

46 *Will works be brought into Judgment?*

For WE MUST ALL appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.— For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.— And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. 2 Cor. 5. 10. Eccl. 12. 14. Rev. 20. 12, 13. || Job 34. 10, 11. Is. 3. 10, 11. Mat. 16. 27.

What works have you to be brought into judgment? Are you labouring for God?

47. *Does not God estimate works by the state of the heart from which they proceed?*

Every way of a man is right in his own eyes : but the Lord pondereth the hearts. To do justice and judgment is more acceptable to the Lord than sacrifice. A high look, and a proud heart, and the ploughing of the wicked, is sin.— I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Prov. 21. 2—4. Jer. 17. 10. || 1 Sam. 16. 7. 1 Chron. 29. 17. Rev. 2. 23.

Is your heart right in the sight of God? Have you frequently inquired how your heart appears to God?

48. *Is salvation of debt or of Grace? (i)*

For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.— Not by works of righteousness, which

(i) See Appendix, Note I.

we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly; through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. 2. 8—10. Tit. 3. 5—7. || Eph. 1. 7. and 2. 5—7. Rom. 5. 20, 21.

Do you love the soul-humbling doctrines of salvation by grace?

49. *Are not all who enjoy the light of the glorious Gospel, called, invited, and entreated, freely and cordially to accept of salvation?*

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine, and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—And the Spirit and the bride say, come, and let him that heareth say, come, and let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely. Is. 45. 22. and 55. 1, 2. Rev. 22. 27. || Ez. 18. 21, 22. Is. 1. 18—20. and 2. 10.

How inexcusable must you be if you fail of salvation?

50. *Has God any pleasure in the misery and destruction of the wicked, in itself considered?*

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.—Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live.—Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?—Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 2 Pet. 3. 9. Ez. 18. 23. Rom. 2. 4. Ez. 33. 11. || Is. 30. 18. 1 Tim. 2—4. and 1. 14, 15. Ez. 18. 32.

The PURPOSES of GOD are the rule of HIS conduct, his commands the rule of ours. Do you approve the secret will of God? Are you in any measure conformed to his revealed will?

51. *What is the tenor of the covenant of grace?*

Incline your ear, and come unto me; hear, and your soul

shall live; and I will make an everlasting covenant with you, even the sure mercies of David.— For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Is. 55. 3. Heb. 8. 10. || Jer. 31. 33. and 50. 5. Gen. 17. 7. Ps. 103. 17, 18.

Have you by faith embraced the precious covenant in which God engages I **WILL**, and ye **SHALL**? Have you a stable hope in it?

52. Who is the Mediator of the NEW covenant, or covenant of grace?

Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. For there is one God, and one Mediator between God and man, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Heb. 8. 1, 6, 8, 12. 1 Tim. 2. 5, 6. || Gal. 3. 19, 20. Heb. 7. 22. and 12. 24, 25. Is. 42. 6.

Do you look to God for blessings, only through this glorious Mediator? Do your prayers and praises ascend in his name?

53. Is Christ both able, and willing to save penitent sinners of every description?

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.— Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.— For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.— For in him dwelleth all the fulness of the Godhead bodily.— Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 1 Tim. 1. 15. Heb. 7. 25, 26. Col. 2. 9. Rom. 3. 25. || John 1. 1, 14. and 10. 25, 30. Is. 45. 22, 23. Rom. 3. 24—26. Phil. 2. 9—11.

Have you felt yourself the chief of sinners? Are you penitent and believing?

54. Why was it necessary, that the Mediator between the Father and sinners should be man?

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.— But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. 2. 14, 9, 10. and 9. 13—15. || Gal. 4. 4, 5. Heb 2. 16. and 4. 14—16.

Do you discern the admirable wisdom of God in the incarnation of Christ? Can you glory in his cross?

55. What is the Scripture doctrine of the ATONEMENT?

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood; he entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.— Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.— My little children; these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: For he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Heb. 9. 11—14. Is. 53. 4—6. 1 John 2. 1, 2. || John 1. 29. Heb. 10. 19—24. 1 Pet. 2. 24. and 3. 18.

Can you renounce all dependance on your own doings for justification, and rely on the atonement? Do you build your hopes of heaven exclusively on this?

56. Was the humiliation of Christ designed to display the glory of God, in the sanctification and salvation of perishing sinners?

And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.— And Jesus answered them, saying, the hour is come, that the Son of man should be glorified. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.— Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.— Looking unto Jesus the author and the finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.— For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. John 1. 14. and 12. 23, 27, 28. and 15. 8. Heb. 12. 2, 3. 2 Cor. 8. 9. || Mat. 5. 17. Rom. 5. 19. Heb. 2. 17. Rom. 4. 25. Phil. 2. 5—8.

Have you beheld the glory of divine grace in the humiliation of Christ? Does it fill you with admiration and gratitude?

57. Is Christ King in Zion?

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.— Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. For he must reign, till he hath put all enemies under his feet.— The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord

hath said unto me, thou art my son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Acts 5. 31. Phil. 2. 9—11. 1 Cor. 15. 25. Ps. 110. 1, 2. and 2. 6—8. || Rev. 14. 11—16. and 1. 8. and 3. 21. || Ps. 2. 12.

Do you rejoice that the King of Zion is now extending his conquests in our world? Have you submitted to him? Are you governed by him and aiding his conquests?

58. Are any of the human race given to Christ in the covenant of redemption?

Yet it pleased the Lord to bruise him ; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.— And Jesus said unto them, I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. All that the Father giveth me shall come to me : and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing: but should raise it up at the last day. No man can come unto me, except the Father which hath sent me draw him ; and I will raise him up at the last day. Is. 53. 10, 11. John 6. 35, 37, 39, 44. || and 10. 14—16 26—28. and 17. 6—11. Is. 42. 5—7.

Are you pleased that some are given to Christ? Do you rely on sanctification as the only sure evidence of being given to him?

59. Are some of mankind adopted as children and heirs of God?

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.— Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the

world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.—For as many as are led by the Spirit of God, they are the sons of God. And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Eph. 1. 3—6. 1 John 3. 1—3. Rom. 8. 14, 17. || John 1. 12. Gal. 4. 4—6. 2 Cor. 6. 18. Prov. 3. 12. Ps. 103. 13. Prov. 14. 26. Mat. 6. 32. Eph. 2. 19—22.

How great the condescension of God in adopting worms of the dust! What evidence have you that you are a child of God?

60. *Are those whom "God hath from the beginning chosen to salvation through sanctification of the Spirit, and belief of the truth," called with an internal holy calling?*

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.—Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.—And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Jude 1. 2. Eph. 1. 15—18. 2 Tim. 1. 9. 2 Pet. 1. 3. Rom. 8. 28. || Heb. 3. 1. 1 Cor. 1. 9, 26, 27. Rom. 8. 30. Eph. 4. 1, 2. 2 Thes. 1, 11, 12.

Have you experienced this internal calling? What effects has it produced?

61. *What is REGENERATION? (k)*

Jesus answered, Verily, verily, I say unto thee, Except a

(k) See Appendix, Note K.

man be born of water, and of the Spirit, he cannot enter into the kingdom of God.— Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new.— And they that are Christ's have crucified the flesh, with the affections and lusts.— But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.— If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off, concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness. John 3. 5. 2 Cor. 5. 17. Gal. 5. 24. and 6. 14. Eph. 4. 21—24. || Rom 8. 9, 10. and 6. 4—6. Phil. 3. 7—9. Col. 3. 1, 2, 9, 10. Ps. 51. 10. 2 Cor. 4. 6. and 3. 18. Ez. 36. 26.

Have you new and holy views, affections and pursuits? Do you love holiness and hate sin?

62. Is REGENERATION *indispensably necessary to salvation?*

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. As it is written, there is none righteous, no, not one : There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable : there is none that doeth good, no, not one.— The heart is deceitful above all things, and desperately wicked, who can know it? As in water, face answereth to face ; so the heart of man to man.— And I John saw the holy city, NEW JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her husband. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.— Follow peace with all men, and holiness, with out which no man shall see the Lord. John 3. 3, 6. Rom. 3. 10—12. Jer. 17. 9. Prov. 27. 19. Rev. 21. 2, 27. Heb. 12. 14. || Mat 5. 20. and 18. 3. Luke 13. 2, 3, 24.

Have you felt the necessity of this radical, moral change of the heart? Have you experienced it?

63. *As Christians in themselves have no strength for perseverance, does the unchangeable love, (1) and covenant grace of God stand pledged that saints shall in the strength of the Lord persevere?*

(1) See Appendix, Note L.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.— Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.— Although my house be not so with God; yet, he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow.— Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity.— Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Jer. 31. 3. 1 Cor. 1. 8, 9. 2 Sam. 23. 5. 2 Tim. 2. 19. 1 Pet. 1. 3—5. || Jer. 32. 40. 1 John 2. 27, 28. Heb. 13. 20, 21.

Does your hope excite in you desires and efforts to persevere? Is any other hope safe?

64. *What directions and promises respect trusting in God?*

Offer the sacrifices of righteousness, and put your trust in the Lord.— Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself, also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him and he shall bring it to pass. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.— Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.— Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.— Blessed is the man that trusteth in the Lord, and whose hope the Lord is.— For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. Ps. 4. 5. and 37. 3—5, 40. and 55. 22. Is. 26. 3, 4. Jer. 17. 7, 8. || Ps. 25. 2. and 31. 19, 20. and 56. 3, 4. Eph. 1. 12, 13.

Can you repose entire confidence in God? Can you commit your all to him?

65. *How is love to God manifested?*

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.— There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love: Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous.— Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.— Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. 1 John 4. 16, 18. and 5. 1—3. 1 Cor. 13. 4—7. Rom. 13. 10. || 1 Tim. 1. 5. 1 John 2. 5, 15. and 4. 20, 21. ITS PRIVILEGES. Ps. 145. 20. Rom. 8. 28. 1 Cor. 2. 9.

Is your love for God scriptural? Is it manifested by keeping his commandments?

66. *What are signs of self deception and hypocrisy?*

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Which say, stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.— And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.— But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Prov. 30. 12. Is. 65. 5.

Luke 18. 9—14. and 11. 42. || Mat. 23. 25, 27, 28, 33. and 15. 7—9. Job 27. 10. (m)

Do you think highly of your own moral goodness? Are you more solicitous how you shall appear to men than how you appear to God?

67. What is the character and destination of those that fear the Lord?

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. Mal. 3. 16—18. || Prov. 22. 4. Is. 50. 10. Ps. 147. 11.

How wonderful that redeemed sinners should be the chief treasure of Jehovah! Are you prepared by grace to be a gem in the New Jerusalem?

68. What is the language of those who glorify God in their bodies and in their spirits?

Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—I have set the Lord always before me: because he is on my right hand, I shall not be moved.—Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.—Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness. Ps. 73. 24—26. and 16. 8. and 32. 11. and 143. 8—10. || Ps. 62. 7. and 63. 1—4. and 92. 1, 2, 4. and 118. 23, 24. and 119. 5, 14—16, 32, 64, 111, 128, 133, 166. and 145. 1, 2. and 146. 2. and 116. 12. and 139. 17, 18. Hab. 3. 17, 18.

Do you habitually look to God as your guide? Have you chosen him for your portion?

69. What was St. Paul's manner of life, before he became a Christian, as described by himself?

(m) See Appendix, Note M.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Acts 26. 4, 5, 9, 10, 11. || Phil. 3. 4—6. 1 Tim. 1. 12—16. Gal. 1. 13, 14.

Did sincerity justify Paul when doing wrong? Will sincerity justify you in error, if you have means of knowing the truth?

70. *What was Paul's manner of life after he became a Christian?*

But I keep under my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.— For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. I can do all things through Christ which strengtheneth me. 1 Cor. 9. 27. Phil 3. 3, 7—14. and 4. 13. || Acts 24. 16. 2 Cor. 1. 12.

Was not St. Paul a new man when he became a Christian? Like him do you keep your body under?

71. What was the Apostle's language in view of sufferings, especially for Christ's sake?

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.— And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Phil. 4. 12. Acts 20. 22—24. || and 21. 11—14. Rom. 5. 3—5. 2 Cor. 4. 8—18.

Could you remain unmoved by persecution for attachment to Christ? Is his cause dearer to you than life?

72. What was Paul's language in view of death?

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Tim. 4. 6—8. || and 4. 18. Phil. 1. 20—24.

Were you dying could you look back and say, "I have kept the faith?" Could your hopes securely fasten on the crown of righteousness? If you wish to die like the apostle, must you not live like him?

73. What blessings are promised to "the poor in spirit?"

For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.— He will regard the prayer of the destitute, and not despise their prayer.— For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.— But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.— Blessed are the poor in spirit: for theirs is the kingdom of heaven. Ps. 9. 18. and 102. 17. Is. 57. 15. and 66. 2. Mat. 5. 3. || Ps. 72. 2, 12. Jer. 20. 13. Job 5. 15, 16.

Are you poor in spirit? How happy must the contrite be!

74. What blessings are promised to mourners in Zion?

Blessed are they that mourn: for they shall be comforted.—

The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; To proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified. Mat. 5. 4. Is. 61. 1—3. || Is. 57. 18. and 35. 10.

Do you mourn for sin ? Is this your greatest grief ?

75. *What blessings are promised to the meek ?*

Blessed are the meek : for they shall inherit the earth.— The meek will he guide in judgment, and the meek will he teach his way.— But the meek shall inherit the earth ; and shall delight themselves in the abundance of peace.— But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.— For the Lord taketh pleasure in his people : he will beautify the meek with salvation. Mat. 5. 5. Ps. 25. 9. and 37. 11. 1 Pet. 3. 4. Ps. 149. 4. || and 147. 6. Zeph. 2. 3. 1 Pet. 3. 15.

Are you patient under injuries ? Do you desire to be more so ?

76. *What blessings are promised those who " hunger and thirst after righteousness ?"*

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life : he that cometh to me, shall never hunger ; and he that believeth on me, shall never thirst.— In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. John 6. 33—35. and 7. 37. Mat. 5. 6. || John 4. 13, 14. Rev. 21. 6.

Which do you most desire, wealth, honours, earthly pleasures, or holiness ? Do you pray and strive to be holy ?

77. *What blessings are promised to the merciful and charitable man ?*

There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty.— The liberal soul shall be made fat : and he that watereth shall

be watered also himself.— He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.— Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.— Blessed are the merciful: for they shall obtain mercy. Prov. 11. 24, 25. and 14. 21. Ps. 41. 1—3. Mat. 5. 7. || Ps. 41. 2, 3. Acts 10. 2, 4. Is. 58. 6—11. Jam. 2. 13. Ps. 112. 4, 6, 9.

Is it your study to be merciful? Are your heart and hands opened wide for religious charities?

78. *What blessings are promised to the "pure in heart?"*

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.— Truly God is good to Israel, even to such as are of a clean heart.— Blessed are the pure in heart: for they shall see God. Ps. 24. 3—5. and 73. 1. Mat. 5. 8. || Ps. 7. 10. and 97. 11. Luke 8. 15. 1 Tim. 1. 5. Job 11. 13—15.

Is thine heart right in the sight of God? Do you cherish no impure thoughts and desires?

79. *What blessings are promised to "peace-makers?"*

If it be possible, as much as lieth in you, live peaceably with all men.— Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.— Blessed are the peace-makers: for they shall be called the children of God. Rom. 12. 18. 2 Cor. 13. 11. Mat. 5. 9. || Rom. 12. 17, 19. and 14. 16—19. Eph. 2. 14—18.

Do you habitually study the things which make for peace? Can you make great sacrifices for the peace of others?

80. *What blessings are promised to those who "suffer for righteousness' sake?"*

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Mat. 5. 10—12 || Luke 6. 22, 23. 1 Pet. 3, 13—18. 2 Tim. 2. 12. 1 Pet. 4. 12—14. Jam. 1. 2—4, 12.

Could you calmly meet reproaches for Christ's sake? Have you any portion of the spirit of the martyrs?

81. *Will God perform ALL his promises?*

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.— God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?— And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Deut. 7. 9. Num. 23. 19. Josh. 23. 14. || Ps. 18. 30. and 89. 34. and 105. 8. and 119. 89, 90. Is. 25. 1. and 46. 11. Heb. 6. 18. and 10. 23.

How little confidence any one of us reposes in the promises of God! Have you never regarded them less, than the promises of some fellow worm? How base thus to treat INFINITE VERACITY!

82. *Are Christians directed to maintain firm confidence in God?*

Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.— Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.— My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Rom. 8. 33, 34. and 5. 1, 2. 1 John 2. 1, 2. Heb. 4. 16. || Rom. 8. 14—18. Eph. 2. 18—22.

Are the atonement and intercession of Christ the ground of your confidence? May not Christians be cheerful?

83. *What is the language of the believer under the hidings of God's countenance?*

I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer.— I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. I call to remem-

brance my song in the night : I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.— O Lord, open thou my lips; and my mouth shall shew forth thy praise. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Cant. 5. 6. Ps. 77. 3, 6—9. and 51. 15, 8, 11, 12. || and 88. 9, 14—17. and 86. 16, 17. Jer. 14. 7, 8. Job 23. 3, 8, 9.

Do you ever mourn because the Comforter is far from your soul.

84. What are suitable directions and promises for a believer, when in darkness and distress of mind?

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.— Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.— Let not your heart be troubled: ye believe in God, believe also in me.— Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.— These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world. Is. 50. 10. 1 Pet. 5. 6—9. John 14. 1, 27. and 16. 33. || Ps. 44. 8—11. Is. 43. 1, 20. and 41. 10, 13, 14. and 40. 30, 31. Deut. 33. 27.

If in darkness should you not cry to God for light? Will you not cast your cares on him?

85. Does God particularly observe the religious principles and practices of his people?

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.— But if any man love God, the same is known of him. Behold, the eye of the Lord is upon them that fear him, upon

them that hope in his mercy ; To deliver their soul from death, and to keep them alive in famine.— The Lord is good, a strong hold in the day of trouble ; and he knoweth them that trust in him.— And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblamable, and unreprouable, in his sight. Rev. 2. 19. 1 Cor. 8. 3. Ps. 33. 18, 19. Nah. 1. 7., Col. 1. 21, 22. || Job 33. 27—30. Jer. 6. 15, 16.

How much fruit God has reason to expect from you ? What fruit has he found ?

86. What are the privileges, in this life, of those who obey the requirements of God ?

The angel of the Lord encampeth round about them that fear him, and delivereth them. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.— For the Lord God is a sun and shield : the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly.— And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Ps. 34. 7, 15. and 84. 11. Rom. 8. 28. || Job 5. 17, 18. Ps. 5. 12. and 58. 11.

How safe and happy is the true Christian ! Can you be indifferent to such privileges ?

87. What ordinances are to be administered under the Gospel dispensation ?

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you always, even unto the end of the world. Amen.— For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : And when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Mat. 23. 19, 20. 1 Cor. 11. 23—26. || 1 Pet. 3. 20, 21. Acts 2. 38, 39, 41. and 8. 12.

Have you a right understanding of Gospel ordinances ? Do you highly prize them ?

88. Is it not a highly important duty publicly to profess the Gospel, and attend the ordinance of the Lord's Supper?

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.— But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.— And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: THIS DO in remembrance of me. And he took the cup, and gave thanks, and gave it to them, saying, DRINK YE ALL of it; For this is my blood of the new testament, which is shed for many for the remission of sins.— For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Mat. 10. 32, 33. Rom. 10. 8—10. Luke 22. 19. Mat. 26. 27, 28. 1 Cor. 11. 26. || Is. 45. 24, 25..and 44. 4, 5. Acts 2. 41, 42, 46, 47. and 5. 14.

What excuse have you for neglecting it? Is it one which will answer you in the Great Day?

89. What preparation is requisite to the acceptable receiving the Lord's Supper? (n)

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.— Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. And if any man hunger, let him eat at home: that ye come not together unto condemnation. 1 Cor. 5. 7, 8. and 10. 16, 17, 31. and 11. 27, 28, 34. || Mal. 1. 7. 1 Cor. 10. 1—6. 2 Cor. 13. 5.

(n) See Appendix, Note N.

E

Have you examined yourself impartially? Have you come to the table of the Lord with sincerity, penitence, faith, and joy?

90. *What are suitable meditations at, before, and after the communion?*

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.— And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. I am that bread of life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. Ps. 116. 12—14. John 6. 35, 48, 51, 54—58. || Cant. 2. 3, 4. and 5. 1. Is. 25. 6, 9. and 55. 1. Rev. 21. 6. John 4. 14. (o)

Have you found this ordinance a feast to the soul? Has it quickened you?

91. *How is an offending brother in the Lord to be treated?*

Moreover, if thy brother shall trespass against thee, GO AND TELL HIM HIS FAULT BETWEEN THEE AND HIM ALONE: if he shall hear thee, thou hast gained thy brother. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.— But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. Mat. 18. 15, 21, 22, 16, 17. 1 Cor. 5. 11. || Luke 17. 3, 4. Ps. 141. 5. John 13. 35. Jam. 5. 16, 19, 20.

(o) See Appendix, Note O.

Have you never spread the faults of a brother? Can you meekly receive a Christian rebuke?

92. *What are some of the consolations for the truly pious in old age?*

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.— Thou, which hast shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth. And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Ps. 71. 17, 18, 20. Is. 46. 4. Job 5. 26. || Eccl. 12. 3—7. Ps. 73. 26.

Will not the Scriptures treasured in memory in youth be useful in old age? Would they not then be comforting to the truly pious?

93. *What are the privileges of the righteous in the trying hour of death?*

The wicked is driven away in his wickedness: but the righteous hath hope in his death.— Mark the perfect man, and behold the upright: for the end of that man is peace.— Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.— O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Prov. 14. 32. Ps. 37. 37. and 23. 4. 1 Cor. 15. 55—57. || Ps. 116. 15. and 73. 26. 2 Cor. 4. 16. Acts 7. 55, 56, 59, 60.

How desirable to die the death of the righteous! Will you not seek to live like them?

94. *Are the spirits of the just active, perfected in holiness and happiness, in the interim between their death and the resurrection of their bodies?*

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.— For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the

Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.— Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eccl. 12. 7. 2 Cor. 5. 1, 6, 8. Acts 3. 21. || Luke 23. 43. Phil. 1. 23. Heb. 12. 23. 1 Cor. 13. 12.

What conceptions can you form of the soul's knowledge, separate from the body? How will you think and feel them?

95. To what society are the righteous admitted in ETERNITY?

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (p.) To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 12. 22—24. || Rev. 21. 2, 21—27. and 22. 14, 15. and 5. 8—11.

How glorious that society! How soon you will be there if a Christian! How irremediable your loss if you are not gathered there!

96. What is the portion of the righteous beyond the grave?

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.— They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 14. 13. and 7. 15—17. || Ps. 73. 24. 1 Pet. 1. 4.

Is not this portion worth all the toils and sacrifices which religion demands? Are you often thinking of this portion?

** 97. What is the song of the redeemed?*

Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.— And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by

(p) See Appendix; Note P.

thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 4. 11. and 5. 9, 10, 13. || and 1. 4—6. Ps. 115. 1. 1 Cor. 1. 31.

Do you sing praises to God? Have you learned the song of heaven?

98. *Will the cause of Christ finally prevail throughout the earth?*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.—And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Ps. 2. 8. and 72. 8—11. Is. 2. 2. Mal. 1. 11. || Is. 49. 6. and 42. 4. and 60. 1—12. and 62. 2. Mat. 24. 14. Rev. 20. 2—4.

Which will you do? aid its triumphs, or be crushed by them? There is no alternative between these.

99. *What is the character and doom of Antichrist?*

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.—Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.—And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak

marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all. But in his estate shall he honour the god of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain : yet he shall come to his end, and none shall help him. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 1 John 4. 3. and 2. 22. Dan. 7. 25. and 11. 36—39, 45. and 7. 26, 27. || Rev. 13. 3—8. and 19—21.

What evidence have you that you do not belong to the kingdom of antichrist?

100. *What is St. Paul's description of the Christian Armour?*

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ; And your feet shod with the preparation of the gospel of peace ; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God : Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. 6. 13—18. || and 6. 10—12. Rom. 13. 12—14.

Are you fighting the fight of faith? Are you clad in the Christian's whole armour?

101. *What doth the Lord, our God, require of us individually?*

He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?— For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness, and worldly lusts, we should live

soberly, righteously, and godly, in this present world ; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.— See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Mic. 6. 8. Tit. 2. 11—14. Eph. 5. 15, 16. || LET US DEVOUTLY SEARCH THE SCRIPTURES DAILY AND LEARN OUR DUTY.

Have you rendered to man the things that are man's? and unto God the things that are God's?

102. *Is not the Moral Law binding upon all mankind?*

Sanctify yourselves therefore and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.— Render to Cesar the things that are Cesar's, and to God the things that are God's.— And the Lord commanded us to do all these statutes—and it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.— Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Lev. 20. 7, 8. Mark 12. 17. Deut. 6. 24, 25. Rom. 3. 19. || Jam. 2. 8—10. Rom. 7. 7—12. and 13. 7. Deut. 10. 12, 13.

What MORE or what LESS could the rightful Governor of the universe require of any moral agent, than to render to God his due, and to creatures their dues? Have you felt your obligations to obey God's law? Have you been abased in the dust for violating them?

103. *Does not a conviction of the purity, extent, and spirituality of the Divine law, tend to endear Christ (who "is the end of the law for righteousness) to every one who believeth?"*

For I delight in the law of God, after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.— There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned

sm in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. Rom. 7. 22—25. and 8. 1—4. 1 Pet. 2. 7. || Mat. 9. 12. Gal. 3. 13, 14, 24.

Has Christ been esteemed infinitely precious by you? Do all your hopes of justification centre in him?

104. *What sublime and impressive scenes preceded and attended the promulgation of the MORAL LAW?*

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.—And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.—See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Ex. 19. 16, 18, 19. and 20. 18—20. Heb. 12. 25—27. || Deut. 5. 22.—27. Ex. 15. 11. Ps. 77. 18.

Would those scenes have been terrible to your sight? Will you not another day witness still more tremendous scenes? Are you prepared, not merely to behold a mountain covered with flames; but to stand with composure, amidst the flames of a burning world? What emotions will that blast of an Archangel's trumpet, whose sound shall wake the slumbers of every grave, give you?

105. *Is idolatry forbidden, and are awful threatenings denounced against it in the word of God?*

Thou shalt not have no other gods before me.— Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.— Ye shall not go after other gods, of the gods of the people which are round about you; (For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.— And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. Ex. 20. 3. Is. 26. 4. Deut. 6. 14, 15. and 8. 19. || Jer. 25. 4—7. Josh. 24. 20. Eph. 5. 5. Col 3. 5.

Little children have you kept yourselves from idols? Have you loved nothing better than you have God? What have been the nature and the degree of your attachments to yourselves, your relatives, your possessions, or pursuits?

106. *Is image worship forbidden by JEHOVAH?*

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.— I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.— And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Ex. 20. 4—6. Is. 42. 8. Rev. 14. 9—11. || Deut. 4. 15, 16, 23. Is. 2. 8—12, 18—21. Ez. 8. 12, 18.

May not man be guilty of image worship, by misconceiving the character of God? Have you never considered him all mercy and no justice?

107. *Is it our duty to worship the God of heaven by prayer in secret, in private and in public?*

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. Mat. 6. 6. Ps. 116. 17—19. || Ps. 96. 8, 9. Mat. 18. 19, 20. Is. 56. 7.

What more reasonable, than that dependant, accountable, and sinful beings, should live prayerful lives? Have you done it?

108. *What form of prayer has our blessed Saviour given us?*

After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. (q) Mat. 6. 9—13.

How concise yet how full the Lord's prayer! Did you ever devoutly use it? Can the unforgiving use it without virtually praying that God would not forgive them?

109. *How did Daniel pray when in captivity?*

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and

(q) See Appendix, Note Q.

do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name. Dan. 9. 3—5, 8—10, 14, 18, 19. || and 9. 1—23. (r)

Did you ever pray with such deep self-abasement ? Have you like Daniel in youth poured out your heart to God ?

110. *What is the summary of Ezra's prayer ?*

And at the evening sacrifice I rose up from my heaviness ; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God. And said, O my God, I am ashamed and blush to lift up my face to thee, my God : for our iniquities are increased over our head, and our trespass is grown up unto the heavens. And now, O our God, what shall we say after this ? for we have forsaken thy commandments. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this ; Should we again break thy commandments, and join in affinity with the people of these abominations ? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping ? O Lord God of Israel, thou art righteous : for we remain yet escaped, as it is this day : behold, we are before thee, in our trespasses ; for we cannot stand before thee because of this. Ezra 9. 5, 6, 10, 13—15.

Have you felt to loathe yourselves when in prayer, you have approached a holy God ? Have you prayed like the publican ?

111. *How are we directed to pray ? (s)*

God is a Spirit : and they that worship him, must worship him in spirit and in truth.— Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips.— For we have not a high priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.— O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy. John 4. 24. Hos. 14. 2. Heb. 4. 15, 16. Hab. 3. 2. || 2 Sam. 7. 18, 28, 29. 2 Kin. 19. 15, 16, 19. Hab. 1. 12, 13. 1 Chron. 4. 10. Heb. 10. 22.

Have you ever prayed in a sincere, spiritual, humble, and believing manner ?

(r) See Appendix, Note R.

(s) See Appendix, Note S.

112. *When are we to pray?*

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.— Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.— And he spake a parable unto them to this end, that men ought always to pray, and not to faint. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?— Pray without ceasing. Ps. 5. 3. and 55. 17. Luke 18. 1, 7. 1 Thes. 5. 17. || Ps. 86. 3. and 119. 147, 164. Dan. 6. 10. Luke 6. 12. Ps. 22. 2. and 88. 13. and 130. 6. Is. 26. 9. Mark 1. 35. Jam. 5. 13.

Are you accustomed by prayer to acknowledge your dependence and God's goodness, when you lie down, and when you arise, in the house and by the way? Have you habitually a devotional spirit?

113. *For whom are we to pray?*

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.— Pray for the peace of Jerusalem: they shall prosper that love thee.— Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.— Bless them that curse you, and pray for them which despitefully use you.— Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. 1 Tim. 2. 1—3. Ps. 122. 6. Mat. 9. 38. Luke 6. 28. Eph. 6. 18. || Jam. 5. 14—18. 1 John 5. 16. Hab. 3. 2. Is. 62. 6, 7. Jer. 29. 7. Ps. 141. 5. 2 Thes. 3. 1.

Do you fervently pray for Zion's prosperity and for the salvation of Jews and Gentiles; bond and free? Can you even pray for your enemies?

114. *In what name and through whose assistance, should our prayers be offered?*

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.— Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.— Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth

what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. John 14. 13, 14. and 16. 24. Rom. 8. 26, 27. || Col. 3, 17. Gal. 4. 6. Rom. 8. 15.

Do you go to the throne of grace divested of self-righteousness and self-confidence? Do you ask, expect, and receive the aids of the Holy Spirit in prayer?

115. *Whose prayers will be heard and answered?*

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.—The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. John 9. 31. Ps. 34. 15, 17. Jam. 5. 16. || 1 Tim. 2. 8. Ps. 4. 3. and 26. 6. Prov. 15. 29.

Are you a doer of God's will? Have you ever received merciful answers to prayer?

116. *What is said respecting the prayer and sacrifice of the wicked?*

He that turneth away his ear from hearing the law, even his prayer shall be abomination.—The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Prov. 28. 9. and 15. 8. Heb. 11. 6. || Ps. 66. 18. and 109. 7. Is. 1. 10—17. Mat. 23. 14.

Are your ears open to instruction from the law of God? Have you never offered the sacrifice of the wicked?

117. *Are not the carriage, the conduct, and even the thoughts of the wicked displeasing to God?*

A high look, and a proud heart, and the ploughing of the wicked, is sin.—The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Prov. 21. 4. and 15. 9, 26. Rom. 8. 7, 8. || Prov. 1. 27—29. Is. 55. 7. and 59. 1, 2.

Is any thing done under the influence of an unholy heart, morally pleasing to God? Have you an unsanctified heart?

118. *Are oaths before a magistrate lawful?*

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.— That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.— And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.— For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Deut. 6. 13. Is. 65. 16. Jer. 4. 2. Heb. 6. 16. || Jer. 12. 16. 2 Chron. 15. 12, 14, 15. Ex. 22. 10, 11. Lev. 5. 1. Mat. 26. 63, 64.

Do you understand the nature of an oath? Can the moral obligations of an oath be felt by one, who denies the doctrine of future rewards and punishments?

119. *Is not false swearing a very heinous and destructive sin?*

Thou shalt not bear false witness against thy neighbour.— And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.— These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.— Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.— They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.— Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation AS THIS? Ex. 20. 16. Lev. 19. 12. Zech. 8. 16, 17. and 5. 1, 2—4. Hos. 10. 4. Jer. 5. 9. || Hos. 4. 1, 2. Jer. 23. 10. Mal. 3. 5.

Is there not much false swearing in this land? Should you

dare to call the God of truth to witness any thing which you did not know to be strictly true?

120. *What saith the law and the testimony respecting blasphemy?*

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the Lord, and cursed: And they brought him unto Moses. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.— And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.— O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Lev. 24. 10, 11, 13—16. Rev. 13. 1, 5, 6. Ps. 74. 10. ¶ Rev. 16. 10, 11. Mark 3. 2, 3, 29. Jam. 2. 7.

If blasphemy once deserved the punishment of death, must it not be a very great sin? How cautious, how watchful ought you to be against its commissions!

121. *Is not PROFANE CURSING AND SWEARING exceedingly criminal and highly offensive in the sight of God, as well as unnecessary, inexcusable, and disreputable in the estimation of every considerate man? (t)*

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.— But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communica-

(t) See Appendix, Note T.

tion be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.— But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea, be yea ; and your nay, nay ; lest ye fall into condemnation. Ex. 20. 7. Mat. 5. 34—37. Jam. 5. 12. || Hos. 4. 2. Mat. 23. 16—22. Ps. 59. 12. and 109. 17, 18. Lev. 18. 21.

Have you never profaned the name of God? Do you not profane it whenever you mention it without reverence?

122. Why is it that so many indulge in profaneness?

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.— Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : Whose mouth is full of cursing and bitterness. There is no fear of God before their eyes.— This is an evil among all things that are done under the sun, that there is one event unto all : yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. (u) Eccl. 8. 11. Rom. 3. 13, 14, 18. Eccl. 9. 3. || Jer. 17. 9. Ps. 36. 1, 3. Jam. 3. 8—10.

Profaneness affords neither honour, profit, nor pleasure, unless it can afford pleasure to destroy the souls of children and others under the influence of such examples—to degrade the man below the brute and imitate apostate spirits.

Does not the corrupting influence of bad examples spread the contagion of profaneness? Has your example always encouraged reverence for the name of God?

123. What general directions are given with respect to the sabbath?

Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work : But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.— And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.— There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased

(u) See Appendix, Note U

from his own works, as God did from his. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.— And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. Ex. 20. 8—11. Gen. 2. 2, 3. Heb. 4. 9, 10. 1 Cor. 16. 1, 2. Acts 20. 7. || Ex. 16. 25—28. Jer. 17. 21, 22. Lev. 23. 3, 32. Mark 2. 27.

Are you pleased that God has appointed one day in seven to be a holy rest? Is not the institution of the sabbath in Eden an evidence of its perpetual obligation?

124. *What authority have we from scriptural precepts and examples for attending public worship on the sabbath?*

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.— And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.— Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new-moons.— And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. And they were astonished at his doctrine: for his word was with power.— And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. Lev. 19. 30. Is. 66. 23. Ez. 46. 3. Luke 4. 14—16, 31, 32. Acts 17. 2, 3. || and 13. 14—16, 26, 42, 44. and 15. 21. and 18. 4.

Have you statedly, attentively, prayerfully, and profitably, waited on God in his earthly Sanctuary? Have you delighted in the assemblies of the saints?

125. *Is praise to God an important and animating part of public and private worship? (v)*

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt

(v) See Appendix, Note V.

him also in the congregation of the people, and praise him in the assembly of the elders.— Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.— Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Ps. 107. 31, 32. and 9. 11. and 100. 1—5. || and 27. 4, 6. and 95. 1—3. and 148. 11—13. Col. 3. 16.

Have your hearts been attuned to praise your God and Redeemer, when the songs of Zion have sounded in your ears, or been pronounced by your lips? Have you learned the New Song which employs the rapturous harps of heaven?

126. What was the language and conduct of a good magistrate respecting the observance of the sabbath?

Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day. Neh. 13. 11, 15—19. || and 13. 20—22. and 10. 29, 31.

Would it not promote the interests of religion and the welfare of the community to have such magistrates as Nehemiah multiplied in our land? Is not the sabbath much profaned by journeys of business and of pleasure?

127. *What blessings are promised to those who keep the sabbath holy?*

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. *Is.* 58. 13, 14. || and 56. 2, 4—7.

Have you experienced the spiritual blessings of sanctifying the sabbath? Have you had foretastes of the everlasting sabbath which remains for the people of God?

128. *What threatenings have been denounced or executed against sabbath-breakers?*

Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death.— But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.— Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them: and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries. *Ex.* 31. 14, 15. *Jer.* 17. 27. *Ez.* 20. 12, 13, 15, 16, 23. || and 22. 8, 14—16, 31. *Num.* 15. 32—36.

Have you never read of apparent judgments executed on sabbath-breakers, in the present age? Can you violate the sabbath without apprehensions of God's displeasure?

129. *How must we fast to be accepted and profited?*

Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God.—Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.—Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Lev. 23. 27, 28. Mat. 6. 16—18. Is. 58. 6—8. || Joel 1. 14. and 2. 12—17. *National deliverances have been connected with National humiliation.* 2 Chron. 20. 2—4, 20—22, 29, 30. Est. 4. 3. and 8. 16. Jonah 3. 5—10.

Have you kept solemn seasons of humbling your souls and rending your hearts before God? Has not such fasting been succeeded by holy joy?

130. *Are we required at all times to exercise patience toward God and toward men?*

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.—See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—That ye be not slothful, but followers of them who through faith and patience inherit the promises.—For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman wait-

eth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Ps. 37. 7, 8. Eccl. 7. 8, 9. 1 Thes. 5. 15. Heb. 6. 12. and 10. 36. Jam. 5. 7, 8, 10, 11. || Rom. 15. 4, 5. and 2. 6, 7. and 5. 3, 4. Rev. 3. 10.

Can you calmly wait God's time to fulfil his promises? Can you bear insults and injuries from men without impatience? Have you learned something of these precious lessons in the school of Christ?

131. What are some of the directions of God to the young?

My son, give me thine heart, and let thine eyes observe my ways.— Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.— Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.— Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. Prov 23. 26. Lev. 19. 37. Eccl. 12. 1. 2 Tim. 2. 22. || 1 Kin. 2. 3. Eccl. 11. 9, 10. Tit. 2. 4—6. Gen. 39. 2, 8, 9, 23. 1 Sam. 2. 26. and 3. 19.

Have you obeyed these reasonable requirements? Will you, can you longer refuse obedience to them? Can you be so base as to withhold your choice days from the service of your God and Redeemer?

132. How shall the young secure all necessary, temporal, and spiritual blessings?

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.— Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God.— But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Ps. 119. 9. Prov. 2. 3—5. Mat. 6. 33. || Ps. 19. 7—11. Prov. 4. 1, 10—13. (w)

What but vital piety can render the young, truly amiable, useful and happy? Will any of you choose the way of transgressors, rather than wisdom's ways?

(w) See Appendix, Note W. Digitized by Google

133. *What peculiar inducements for seeking the Lord in youth do the Scriptures afford?*

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.— I love them that love me: and those that seek me early shall find me.— For by me thy days shall be multiplied, and the years of thy life shall be increased. Mark 10. 14. Prov. 8. 17. and 9. 11. || Is. 55. 6.

Is Christ willing to receive little children to the arms of his mercy, and shall any of them refuse to come to him by penitence, faith, and love? How much love Christ has manifested towards you, and can you love and serve him too young?

134. *What are some of the appropriate Scripture directions to those in middle age?*

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.— But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.— Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? 1 John 2. 14, 15. 1 Tim. 6. 9, 10. Mat. 6. 25. || 1 Pet. 3. 8—12.

Is it not immensely important that the vigour of manhood be sacredly devoted to the love and service of God? Which reigns in your hearts, the love of the world or the love of the Father?

135. *What is said in the Scriptures with respect to marriage?*

So God created man in his own image, in the image of God created he him; male and female created he them.— And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.— For as the woman is of the man, even so is the man also by the woman; but all things of God. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Gen. 1. 27. and 2. 18, 23, 24. 1 Cor. 11. 12. Heb. 13. 4.
 || John 2. 1, 2. 1 Cor. 7. 2—6, 29—31.

Should not pious motives govern in the selection of a partner for life? Does not true religion in both parties contribute much to the happiness of the conjugal relation?

136. Is divorce expressly forbidden by Christ, except for a breach of the Marriage covenant?

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.— It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. Mat. 19. 7, 8, 4—6, 9. and 5. 31, 32. || Rom. 7. 2, 3. 1 Cor. 7. 10—13, 16.

Should not this consideration render persons judiciously cautious in the choice of a bosom companion? Is it not a violation of the spirit of these precepts for the married to be frequently wishing themselves single again for more than one cause?

137. What are some of the most important duties of husbands?

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.— Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Eph. 5. 25, 28. 1 Pet. 3. 7. || Col. 3. 19. Eccl. 9. 9. Prov. 18. 22.

Would it not much diminish domestic trials if all husbands loved their wives and dwelt with them according to knowledge?

How desirable that every husband love his wife as Christ loves the Church !

138. *What are the appropriate duties of wives ?*

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.— Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Prov. 31. 10—12. 1 Pet. 3. 1—6. || Tit. 2. 4, 5. Prov. 19. 14. and 31. 30, 31. Eph. 5. 22, 23. Col. 3. 18.

How much the Scriptures have elevated the rank of a wife? How thankfully and cheerfully should the wife conform to these precepts?

139. *What are the duties of parents ?*

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.— And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.— For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born: who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments. Eph. 6. 4. Deut. 6. 6, 7. Ps. 78. 5—7. || Deut. 32. 46, 47. 2 Cor. 12. 14. 1 Tim. 5. 8. Prov. 29. 17, 15.

How great the responsibility of parents? How arduous their duties?

140. *What promises are made to faithful parents?*

And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them.— I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.— The just man walketh in his integrity: his children are blessed after him.— For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water-courses. Jer. 32. 39. Ps. 37. 25, 28. Prov. 20. 7. Is. 44. 3, 4. || Ps. 112. 1, 2. Acts 2. 38, 39. Prov. 22. 6. and 23. 13, 14.

What more encouragement to fidelity could parents ask? How can any parents neglect their children's souls?

141. *Does God visit in judgment the families of negligent and unfaithful parents?*

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. 1 Sam. 3. 11—14. || and 4. 12—18. Ex. 34. 6, 7. 1 Kin. 1. 5, 6.

How cutting must have been the reflections of Eli? How keen must be the anguish of unfaithful parents who meet their children in the regions of despair?

142. *What are the duties of children?*

My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.— Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise.) That it may be well with thee, and thou mayest live long on the earth. Prov. 1. 8, 9. Eph. 6. 1—3. || Lev. 19. 3. Jer. 35. 18, 19. Col. 3. 20.

Have you as children rendered all that affection and obedience to parents which the Scriptures enjoin? How base and criminal to do otherwise?

143. *How can children best repay the kindness and rejoice the hearts of their anxious parents?*

I have no greater joy than to hear that my children walk in truth.— My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Hear thou, my son, and be wise, and guide thine heart in the way. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begeth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. 3 John 4. Prov. 23. 15, 16, 19, 23—25. || and 10. 1. 1 Kin. 1. 47, 48.

Have you done all in your power to rejoice the hearts of pious parents? Can they rejoice over you as truly pious?

144. *What are the consequences of wickedness and disobedience in children?*

A foolish son is a grief to his father, and bitterness to her that bare him.— There is a generation that curseth their father, and doth not bless their mother. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.— Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen. Prov. 17. 25. and 30. 11, 17. Deut. 27. 16. || Prov. 19. 13, 26. and 28. 7. Deut. 21. 18—21.

Are none of you exposed to the curse of God in consequence of your treatment of parents? Shall not such children immediately seek the pardoning mercy of God?

145. *What are the duties of masters?*

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.— Thou shalt not rule over him with rigour, but shalt fear thy God.— Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.— And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.— If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him?— Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Col. 4. 1. Lev. 25. 43. Deut. 24. 14. Eph. 6. 9. Job 31. 13, 14. Jam. 5. 4.

How much the condition of servants would be improved if all masters were such as the Scriptures require them to be? Had you servants, how would you treat them?

146. *What are the duties of servants?*

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.— Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.— Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.— Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.— Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Eph. 6. 5—8. 1 Pet. 2. 18—20. Col. 3. 22—25. 1 Tim. 6. 1, 2. Tit. 2. 9, 10.

Have you been faithful in service from love and obedience to Christ? What an inestimable blessing to have pious servants?

147. *What are the duties of magistrates?*

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy gates: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons,

neither take a gift : for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.— Thus saith the Lord ; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor : and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.— Thus saith the Lord God ; Let it suffice you, O princes of Israel : remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Deut. 16, 18—20. Jer. 22. 3. Ez. 45. 9. || Deut. 1. 16, 17. Ps. 82. 3, 4. Deut. 25. 1. and 19. 16—19.

How desirable to have magistrates govern by the rules of Scripture? How important in elective governments that the pious only be raised to places of power and trust.

148. *What are the consequences of having wicked magistrates?*

And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.— And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.— The wicked walk on every side, when the vilest men are exalted.— When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. Is. 59. 14. Eccl. 3. 16, 17. Ps. 12. 8. Prov. 29. 2. || Amos 5. 12, 13. Is. 19. 14. Prov. 28. 15, 16.

Have we not reason to lament that there are no more righteous men in authority in this land? Have we not reason to be thankful there are so many?

149. *What are the duties of subjects?*

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Therefore ye must needs be subject,

not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour.— Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Rom. 13. 1—7. Tit. 3. 1. || 1 Pet. 2. 13—17. Ezra 7. 26. Ex. 22. 28. Eccl. 10. 20.

Have you been dutiful subjects ? Are you in subjection to the Supreme Ruler of the Universe ?

150. *Are subjects required to pray for their rulers ?*

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men : For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. 1 Tim. 2. 1—3. || Ezra 6. 10 Jer. 29. 7.

Have your hearts often ascended to God in fervent prayer for your rulers ? Or have you been more disposed to censure them than to pray for them ?

151. *What are some of the duties of Gospel ministers ?*

The prophet that hath a dream, let him tell a dream ; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat ? saith the Lord.— But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.— But speak thou the things which become sound doctrine : In all things shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.— Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient ; In meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth ; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.— For a bishop must be blameless, as the steward of God : not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; But a lover of hospitality, a lover of good men, sober, just, holy, temperate ; Holding fast the faithful word as he hath been taught, that he may be able

by sound doctrine both to exhort and to convince the gainsayers. Jer. 23. 28. 2 Tim. 4. 5. Tit. 2. 1, 7, 8. 2 Tim. 2. 15, 23—26. Tit. 1. 7—9. || Ez. 3. 17—19. 1 Cor. 2. 1, 2. 2 Cor. 4. 1, 2. 1 Tim. 5. 17, 20, 21. 1 Pet. 5. 2, 4.

Have you reflected how solemn the circumstances of those who watch for souls? Have you felt that they must be faithful whether it pleases or displeases their hearers?

152. Do faithful ministers pray for their people?

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.— For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. 2 Thes. 1. 11, 12. Col. 1. 9—11. || Instances of this nature. MOSES, Ex. 32. 11, &c. and Num. 14. 13, &c. SAMUEL, 1 Sam. 12. 23. DANIEL, Dan. 9. 4, &c. AMOS, Amos 7. 2—6. Intercession was forbidden JEREMIAH. Jer. 7. 16.

Do you not reflect that pious ministers have prayed and perhaps wept over you in their closets? How great a blessing to have a truly devout minister?

153. What blessings are promised to faithfulness in the ministry?

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.— Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.— And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.— And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Jer. 15. 19. 1 Tim. 4. 16. 1 Pet. 5. 4. Dan. 12. 3. || 2 Tim. 4. 7, 8. Jam. 1. 12. Mat. 28. 20.

Are you willing to have ministers, faithful towards you? How great the honour of labouring for the salvation of souls!

154. *What are the characters and destination of false teachers?*

For from the least of them even unto the greatest of them very one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.—Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.—For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Jer. 6. 13, 14. and 23. 15—17, 25—27. 2 Cor. 11. 13. || Ez. 13. 10—16, 22, 23. and 34. 4. Rom. 16. 17, 18. 2 Pet. 2. 1—3.

Should it not be decisive against any professed teacher of religion, if his instructions tend to comfort the sinner in love with his sins? Ought you not fervently to pray that God would by his grace rescue false teachers and their followers from the ruin before them.

155. *To what test should we bring professed teachers of religion, articles of faith, and rules of practice?*

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Is. 8. 20. Rev. 22. 18, 19. || Jude 3, 4. Mat. 24. 11. 1 Cor. 11. 19. 1 John 4. 1—6.

Since the Scriptures are the only infallible test. with what

eagerness should the young store their minds with inspired truth? Can you be too much engaged in this business?

156. What are some important duties toward ministers?

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.— And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.— Let him that is taught in the word, communicate unto him that teacheth in all good things.— Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.— Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Mal. 2. 7. 1 Thes. 5. 12, 13. Gal. 6. 6. 1 Cor. 9. 13, 14. Heb. 13. 17. || and 13. 7. Deut. 17. 9—11. 1 Cor. 16. 16. Phil. 2. 29, 30. Mal. 3. 8—10.

Have you rendered that love, support and obedience to your spiritual guide which the Gospel enjoins? Has it been because he was an ambassador of Christ?

157. Are we required to pray for ministers of the Gospel?

Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.— Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.— And FOR ME, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.— Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; And that we may be delivered from unreasonable and wicked men: for all men have not faith. Mat. 9. 38. Rom. 15. 30. Eph. 6. 19. 2 Thes. 3. 1, 2. || 2 Cor. 1. 10, 11. Phil. 1. 19. Acts 12. 5—7. 1 Thes. 5. 25. Heb. 13. 18, 19.

In closet, in family, and in public worship have your hearts been often lifted to God in prayer for those who watch for your souls? Would not fervent prayer for ministers bring blessings on their ministry to those who offer them?

158. Are consequences of infinite importance to immortal souls connected with a preached Gospel?

For whosoever shall call upon the name of the Lord shall be saved How then shall they call on him in whom they have

not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And shall they preach, except they be sent? as it is written, Beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.— For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. Rom. 10. 13—15. 1 Cor. 1. 18—25. || 1 Thes. 1. 5. 2 Cor. 2. 15, 16. and 5. 20. Eph. 4. 11—13.

Ought you not ever to feel that the preached Gospel is to you either the savour of life unto life, or of death unto death? Would not this awaken the deepest interest?

159. What are the consequences of contemning, or even neglecting the instructions of faithful ministers?

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.— And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Zech. 7. 11—13. Mat. 10. 14, 15. || Deut. 17. 12. Ez. 33. 30—33. 2 Chron. 36. 15, 16. 2 Tim. 4. 3, 4.

Have you never neglected the instruction of faithful ministers? Are you sufficiently humbled before God on this account?

160. How should the written and dispensed word of God be treated?

Search the scriptures; for in them ye think ye have eternal

life : And they are they which testify of me.— In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.— As new-born babes, desire the sincere milk of the word, that ye may grow thereby : If so be ye have tasted that the Lord is gracious.— Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. John 5. 39. Eph. 1. 13. 1 Pet. 2. 2, 3. Jam. 1. 21—24. || 1 Cor. 1. 21. and 15. 1, 2. Acts 17. 11, 12. Heb. 4. 1, 2.

Have you read and heard the word of God with diligence, interest, prayerfulness, and self-application ? Have you felt that God addresses you in his word ?

161. *What are the advantages of rightly attending to the written or dispensed word ?*

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.— But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all : And thus are the secrets of his heart made manifest ; and so falling down on his face, he will worship God, and report that God is in you of a truth.— The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.— To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.— For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Neh. 8. 8. 1 Cor. 14. 24, 25. Ps. 19. 8. Acts 26. 18. Rom. 15. 4. || and 10. 13—17. 2 Tim. 3. 15—17.

Have you found the word of God enlightening, purifying, and comforting to your hearts ? Have you derived from it all the spiritual blessings which you might have done ?

162. *Are we required to love all mankind ?*

A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.— Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not

suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. John 13. 34, 35. Lev. 19. 17, 18, 33, 34. || 1 John 3. 11, 15, 18. Luke 10. 25—37.

Are your hearts filled with benevolent affections towards all mankind, and with complacent love towards the pious?

163. *Does the benign Godlike spirit of Christianity require us to exercise love and kindness towards our very enemies?*

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.— Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.— Not rendering evil for evil, railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. Mat. 5. 43—45. Rom. 12. 20, 21. 1 Pet. 3. 9. || Luke 6. 35. Prov. 25. 21, 22. Ex. 23. 4, 5. Ps. 35. 12—14.

Do not these precepts respecting love to enemies prove Christianity to be from God? Have you a heart to obey these precepts?

164. *What is the sentence of God's law against MURDER?*

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.— Thou shalt not kill.— Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Gen. 9. 6. Ex. 20. 13. Num. 35. 30, 31, 33. || Deut. 19. 10, 13. Lev. 24. 17. 1 Kin. 2. 5, 6, 29—34. 1 John 3. 15. Rev. 21. 8.

Are not murders multiplying in this land? What does God esteem the shedding of human blood in wars?

165. *Are we not warned against sinful anger as highly criminal, and tending to murder?*

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.— He that is soon angry dealeth foolishly: and a man of wicked devices is hated. He that hath no rule over his own spirit is like a city that is broken down, and without walls.— An angry man stirreth up strife, and a furious man aboundeth in transgression. Ps. 37. 8. Prov. 14. 17. and 25. 28. and 29. 22. || and 16. 32. and 19. 11. Eccl. 7. 9. || Mat. 5. 22. Eph. 4. 31. 1 John 3. 15.

Has God never seen in your heart what his law in its spirituality pronounces murder? How careful ought you to be to repress sinful anger?

166. *How is manslaughter defined and treated by the law of God?*

And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of the cities, and live.— But if he thrust him suddenly without enmity, and have cast upon him any thing without laying of wait, Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. Deut. 19. 4, 5. Num. 35. 22—25. || Ex. 21. 13. Josh. 20. 3, 5.

Is not this something different from what human laws call manslaughter? How careful ought men to be of the lives of others?

167. *“Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?” (x)*

They that tarry long at the wine; they that go to seek mixed
(x) See Appendix, Note X.

wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.—The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. Prov. 23. 30—32. Is. 5. 22, 11, 14. Deut. 29. 20. || Is. 56. 12. 2 Pet. 2. 12, 13. Prov. 23. 19—21. Luke 21. 34. (y)

Does not intemperance insensibly steal upon the most of drunkards? Can you be too watchful against the least approach towards this pernicious but prevalent evil?

168. *Is not EVERY SPECIES of dishonesty as well as theft forbidden?*

Ye shall not steal, neither deal falsely, neither lie one to another. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall he have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.—Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.—For ye know what commandments we gave you by the Lord Jesus. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Lev. 19. 11, 35—37. Eph. 4. 28. 1 Thes. 4. 2, 6. 1 Cor. 6. 10. || Deut. 25. 13—16. Job 20. 19, 22. Amos 8. 4—7.

Are there not multitudes who allow themselves in fraud and cheating, who would be ashamed to steal? Will not you resolve to have perfect integrity regulate all your dealings with men?

169. *Is not lying forbidden and abhorred of God, and detested of good men?*

These are the things that ye shall do; Speak ye every man

(y) See Appendix, Note Y.

H

the truth to his neighbour ; execute the judgment of truth and peace in your gates : And let none of you imagine evil in your hearts against his neighbour ; and love no false oath : for all these are things that I hate, saith the Lord.— Keep thy tongue from evil, and thy lips from speaking guile.— But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.— The lip of truth shall be established for ever : but a lying tongue is but for a moment. Lying lips are abomination to the Lord : but they that deal truly are his delight.— A righteous man hateth lying : but a wicked man is loathsome, and cometh to shame. Zech. 8. 16, 17. Ps. 34. 13. Eph. 4. 15, 25. Prov. 12. 19, 22. and 13. 5. || Jer. 9. 2—9. Mic. 6. 12, 13. Rev. 21. 8.

Have you not much occasion to repent of falsehood ? Ought you not to pray much that you may be kept from every approach towards it ?

170. *What are the consequences of flattery, tale-bearing, and slander ?*

A man that flattereth his neighbour spreadeth a net for his feet.— He that goeth about as a tale-bearer revealeth secrets : therefore meddle not with him that flattereth with his lips.— Thou shalt not go up and down as a tale-bearer among thy people ; neither shalt thou stand against the blood of thy neighbour ; I am the Lord.— He that covereth a transgression seeketh love ; but he that repeateth a matter separateth very friends.— The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.— Where no wood is, there the fire goeth out : so where there is no tale-bearer, the strife ceaseth.— Whoso privily slandereth his neighbour, him will I cut off : him that hath a high look and a proud heart will not I suffer. Prov. 29. 5. and 20. 19. Lev. 19. 16. Prov. 17. 9. and 18. 8. and 26. 20. Ps. 101. 5. || and 12. 2, 3. Prov. 11. 13. and 10. 18.

How lamentably prevalent are the sins of the tongue ? Are you entirely free from their guilt ?

171. *Is every kind of unprofitable conversation forbidden ?*

Be not deceived : Evil communications corrupt good manners.— Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.— Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. Let no man deceive you with vain words : for because of these things cometh the wrath of God

upon the children of disobedience.— But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 1 Cor. 15. 33. Eph. 4. 29. and 5. 4, 6. Mat. 12. 36, 37. || Col. 3. 8. and 4. 6. 2 Tim. 2. 14, 16. Jam. 1. 26. Prov. 21. 23.

How much vain conversation stands chargeable even upon christians? Do you mourn over it?

172. Are there woes denounced against the covetous?

Wo to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.— Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.— Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.— For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.— For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Mic. 2. 1, 2. Hab. 2. 9. Ex. 20: 17. Is. 57. 17. Eph. 5. 5. || Jer. 6. 12, 13. Ps. 10. 3. 1 Cor. 5. 11. and 6. 10.

Ought you not to search your hearts prayerfully, that you may detect and eradicate every vestige of this Achan within? What but this sin prevents more abundant labours for the spread of the Gospel?

173. Is the love of this world, of its riches, honours, and pleasures, both criminal and dangerous?

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.— And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the king-

dom of God.— But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.— Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Set your affection on things above, not on things on the earth. 1 John 2. 15, 16. Mark 10. 23—25. 1 Tim. 6. 9, 10. Col. 3. 5, 2. || Rom. 12. 1—3. 1 Tim. 6. 17—19.

How can you love the world so much when Christ loved it so little? Will you not pray for the spirit of Christ?

174. *As increasing wealth tends to take off the heart and thoughts from God and Eternal Things, are we not warned against "the cares of this world, and the deceitfulness of riches?"*

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten, and art full, and has built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.— Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.— Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. Deut. 8. 10—13, 17, 18. Ps. 62. 10. Prov. 23. 5. || and 30. 8, 9. Luke 8. 14. Deut. 32. 9, 13—15. Jer. 9. 23, 24. Mat. 19. 21, 26.

Are you saying from day to day "who will show me any worldly good?" Have you watched and prayed not only against supreme love for this world, but against inordinate love of it?

175. *What is the portion of rich UNGODLY men?*

This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare it, but the just shall put it on, and

the innocent shall divide the silver. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. For God shall cast upon him, and not spare: he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place.— Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: From men which are thy hand, O Lord from *men of the world, which have their portion in this life*, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. Job 27. 13, 16, 17, 19, 22, 23. Ps. 17. 13, 14. || Jam. 5. 1—5. Ps. 73. 3—7, 12, 18, 19. Luke 12, 16—21.

Are you willing to have your portion in this life? Be persuaded then not to set your affections on things seen and temporal?

176. *Since the fashion of this world is passing away, is it not our DUTY and our WISDOM to make spiritual riches, or the interests of the soul, the principal objects of our desires and our pursuits?*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.— Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.— Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Col. 3. 1, 2. Phil. 4. 6, 7. Mat. 6. 19—21, 33, 34. || Prov. 15. 16. Jer. 45. 5. John 6. 27. 1 Pet. 5. 7. Luke 10. 41, 42.

Are your affections daily soaring to heavenly things? Do you find substantial happiness in any earthly object or pursuit? When will you cease to pursue shadows which flee at your approach, or vanish when you attempt to grasp them?

177. *What directions and promises respect diligence and industry in the lawful concerns of life?*

For even when we were with you, this we commanded you,

that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.— And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.— The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.— Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. 2 Thes. 3. 10—12. 1 Thes. 4. 11, 12. Eccl. 5. 12. Prov. 13. 11. || Gen. 3. 19. Ex. 20. 9. Prov. 12. 11, 24, 27. and 22. 29. Eph. 4. 28.

Are you diligent and economical from obedience to the commands of God? Does it quicken you in these duties that you may do good with your gains?

178. *What are some of the consequences of idleness?*

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.— The desire of the slothful killeth him; for his hands refuse to labour.— I went by the field of the slothful, and by the vineyard of the man void of understanding; And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man. Prov. 20. 4. and 21. 25. and 24. 30—34. || Ez. 16. 49. Prov. 22. 13. and 18. 9. Eccl. 10. 18. Prov. 6. 6—11.

If idleness is so shameful and ruinous in temporal concerns, how much more pernicious in spiritual concerns? Have you renounced sinful ease and indolence?

179. *What is the conduct, language, and condemnation of the proud?*

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.— Therefore pride compasseth them about as a chain; violence covereth them as a garment. They set their mouth against the heavens, and their tongue walketh through the earth. And they say, How doth God know? and is their knowledge in the Most High?— And love the uppermost rooms at feasts, and the chief seat in the synagogues, And greetings in the markets, and to

be called of men, Rabbi, Rabbi.— For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.— Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not be unpunished.— The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Ps. 10. 4. and 73. 6, 9, 11. Mat. 23. 6, 7. Rom. 10. 3. Prov. 16. 5. Is. 2. 11, 12. || 1 Sam. 2. 3. Prov. 11. 2. and 16. 18, 19. and 21. 4. and 29. 23. Jer. 13, 15, 16. Luke 14. 11.

Of what have you to be proud but ignorance, pollution, and weakness? Dare you longer cherish pride?

180. *Are not mankind prone to be unmindful of their CREATOR who is ever mindful of his creatures for good?*

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.— A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.— The wicked shall be turned into hell, and all the nations that forget God.— Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Jer. 2. 12, 13, 32. and 3. 21. Ps. 9. 17. and 50. 22. || Is. 1. 2, 3. Ps. 44. 20, 21. Deut. 8. 11, 19. Hos. 13. 6.

Had God been as unmindful of you as you have of him, what would have become of you? How base, how criminal, how dangerous, is forgetfulness of God?

181. *What is the sum of man's duty?*

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.— Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.— Let us hear the conclusion of the whole matter: **FEAR GOD, AND KEEP HIS COMMANDMENTS:** for this is the **WHOLE** duty of man. For God shall bring every work into

judgment, with every secret thing, whether it be good, or whether it be evil. Mat. 22. 37—40. and 7. 12. Eccl. 12. 13, 14.

Have you revered, loved, and served God? Are you now desirous of doing your whole duty?

182. *Who prepares the heart to love and serve God?*

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.— The preparations of the heart in man, and the answer of the tongue, is from the Lord.— Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.— Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Jer. 10. 23. Prov. 16. 1. Ps. 10. 17. Ez. 36. 37, 26, 27. || Ps. 119. 32, 65, 33. Jer. 32. 39, 40. Phil. 2. 13. Jam. 1. 16—18. Ezra 7. 27. 2 Cor. 8. 16. Neh. 2. 12.

Do you feel your entire dependance on God for every thing morally good? Dare you use this as an excuse for continuance in sin? Would it answer to be plead at the bar of God?

183. *Do the prayers of God's people acknowledge their entire dependance on him?*

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.— I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.— Create in me a clean heart, O God; and renew a right spirit within me. 1 Kings 8. 57, 58. Jer. 31. 18. Ps. 51. 10. || Heb. 13. 20, 21. 2 Thes. 2. 16, 17.

Did you ever pray "Create in me a clean heart, O God?" Without feeling guilty and helpless in yourselves, have you ever prayed aright?

184. *Does their language express their dependance?*

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.— I can do all things through Christ which strengtheneth me.— But by the grace of

GOD I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 2 Cor. 3. 5. Phil. 4. 13. 1 Cor. 15. 10. || Eph. 6. 10. 2 Tim. 2. 1. Is. 26. 12.

If you hope you have any measure of right views and affections, who hath made you to differ? Did you or did grace make the difference?

185. What Scripture directions manifestly imply free-agency, and require activity in the creature?

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.— Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.— Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.— Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Jam. 4. 7—10. Is. 1. 16, 17. Ez. 18. 30—32. Is. 55. 1—3. 6, 7. || Hos. 10. 12. **OBSERVE THE FULFILLMENT OF THE SCRIPTURES THROUGHOUT.**

Do you not feel yourselves to be moral agents free as creatures can be? If unable to comprehend the union of Divine

efficiency and free-agency, is there not irresistible evidence of their existing together?

186. *When it is best, perhaps the only time to begin a religious life?*

Wherefore, as the Holy Ghost saith, **TO-DAY** if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.— For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : **BEHOLD, NOW IS THE ACCEPTED TIME ; BEHOLD, NOW IS THE DAY OF SALVATION.**— Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Heb. 3. 7, 8, 12, 13. 2 Cor. 6. 2. Ps. 2. 11, 12. || Gen. 6. 3. Heb. 4. 7. Jam. 4. 13—17.

Can any of you be so unwise, so presumptuous, as to defer your soul's concerns till to-morrow? Where would you be should you not live till to-morrow?

187. *Is this life a state of probation?*

Be not deceived ; GOD is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap life everlasting.— Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.— For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Gal. 6. 7, 8. Rom. 8. 12, 13. 2 Cor. 5. 10. || Is. 61. 2. Hos. 10. 12, 13.

Are you sowing to the flesh as to the Spirit? Are you desirous of living every day with reference to a never ending eternity?

188. *It is appointed unto ALL men ONCE to DIE?*

Man that is born of a woman is of few days, and full of trouble.— For we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding.— For he knoweth our frame ; he remembereth that we are dust. As for man, his days are as grass : as the flower of the field, so he flourisheth. For the wind

passeth over it, and it is gone; and the place thereof shall know it no more.— The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.— There is no man that hath power over the spirit to retain the spirit: neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Job. 14. 1. 1 Chron. 29. 15. Ps. 103. 14—16. 1 Sam. 2. 6. Eccl. 8. 8. || Job 16. 22. and 30. 23. Ps. 39. 4, 5. Job 4. 12, 20. and 14. 2, 5, 10, 12, 19, 20. and 21. 23—26.

How do you feel respecting your own death? Do you try to banish from your minds the thoughts of dying? Or are you willing to render this subject more familiar to your thoughts?

189. *Is the time of death EXTREMELY uncertain?*

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.— Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.— One dieth in his full strength, being wholly at ease and quiet.— Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.— Lord, make me to know **MINE END**, and the measure of my days, what it is; that I may know how frail I AM. Jam. 4. 13, 14. Prov. 27. 1. Job 21. 23. Mat. 24. 44. Ps. 39. 4. || Gen. 3. 19. and 27. 2. 1 Sam. 20. 3. Ps. 90. 5, 6.

Do we often reflect that our mortal lives may terminate soon and suddenly? Does not death overtake most persons unexpectedly? What if our souls should this night be required of us?

190. *"If a man die shall he live again?"* Job 14. 14.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.— Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.— For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout,

with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. John 5. 28, 29. 1 Cor. 15. 51—53. 1 Thes. 4. 15—18. || Rev. 20. 6, 13, 14. Job 19. 25—27. Acts 24. 15, 16. Ps. 16. 8, 9, 11. Dan. 12. 2. 1 Cor. 15. 12, &c.

Where is the doctrine of the resurrection taught clearly but in the Bible? How solemn, how interesting, how precious is this doctrine?

191. *Who will "judge the world in righteousness?"*

For the Father judgeth no man; but hath committed all judgment unto the Son.— Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.— For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.— When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. John 5. 22. Acts 17. 31. Rom. 14. 11, 12. Mat. 25. 31—33. || Rev. 20. 11, 12. Eccl. 12. 14, 11, 9. Jude 14. 15. Rom. 2. 3—16. Mat. 16. 27. and 24. 36—42. Luke 9. 26. || Mark 13. 32—37.

Must your eyes see Christ descend in judgment? Must your feet stand before the Son of man? Must your ears hear the irrevocable sentence from his lips? Can you feel stupid?

192. *What will be the sentence of the righteous?*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and

say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.— Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the LAMB which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.— And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the LAMB. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the LAMB shall be in it ; and his servants shall serve him. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Mat. 25. 34—40. Rev. 7. 15—17. and 22. 1—3, 14. || 1 Cor. 2. 9, 10. and 13. 9—12. 1 Pet. 1. 3—5. 2 Pet. 1. 10, 11. Heb. 4. 9, 11. Rev. 3. 21. Rom. 2. 7. Mat. 6. 9—21.

Should your characters be sealed from this moment, would your portion be with holy beings ? Have you a relish for the employments and enjoyments of heaven ?

193. *What will be the doom of the wicked ?*

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : For I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment : but the righteous into life eternal.— Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest ; this shall be the portion of their cup. Mat. 25. 41—46. Ps. 11. 6. || Prov. 1. 24—31. Mal. 4. 1. 2 Thes. 1. 7—9. Is. 33. 14. Ez. 22. 14. Mat. 13. 40—42. Rev. 14. 9—11. and 20, 10, 14, 15. and 21. 8. || Luke 13, 24—28.

Can you doubt for a moment that the God of truth will execute his threatenings ? Let me affectionately request you to consult the Scriptures which follow this answer. Could ANY

LANGUAGE prove the doctrine of endless punishments if the passages quoted below do not?

FINAL STATES OF THE RIGHTEOUS AND THE WICKED
CONTRASTED.

From men which are thy hand, O Lord from *men of the world, which have their portion in this life*, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. *As for me*, I will behold thy face in righteousness: *I shall be satisfied, when I awake, with thy likeness.*— The *hope of the righteous shall be gladness*: but the *expectation of the wicked shall PERISH.*— And many of them that sleep in the dust of the earth shall awake, some to EVERLASTING LIFE, and some to SHAME and EVERLASTING CONTEMPT.— Whose fan is in his hand, and he will thoroughly purge his floor, and gather his *wheat into the garner*; But he will burn up the *chaff with unquenchable fire.*— And I say unto you, That many shall come from the east and west, and shall *sit down* with Abraham, and Isaac, and Jacob, in the *kingdom of heaven*. But the children of the kingdom shall be *cast out* into outer darkness: there shall be weeping and gnashing of teeth.— His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy lord.* And cast ye the unprofitable servant *into outer darkness*: there shall be weeping and gnashing of teeth. Then shall the King say unto them on his right hand, COME, YE BLESSED of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, DEPART FROM ME, YE CURSED, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal.— He that believeth and is baptized, shall be SAVED; but he that believeth not shall be DAMNED.— For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.— Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.— Marvel not at this: for the hour is coming, in the which all that

are in the graves shall hear his voice, And shall come forth ; *they that have done good* unto the **RESURRECTION OF LIFE** ; and *they that have done evil*, unto the **RESURRECTION OF DAMNATION**.— Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction : And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.— He that overcometh shall inherit all things ; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the **SECOND DEATH**. Ps. 17. 14, 15. Prov. 10. 28. Dan. 12. 2. Mat. 3. 12. and 8, 11, 12. and 25. 23, 30, 34, 41, 46. Mark 16. 16. John 3. 16. Luke 6. 47—49. John 5. 28, 29. Rom. 9. 21—23. Rev. 21. 7, 8.

WORDS USED TO EXPRESS THE DURATION OF FUTURE PUNISHMENT.

Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into **EVERLASTING** fire.— Who shall be punished with **EVERLASTING** destruction from the presence of the Lord, and from the glory of his power.— But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of **ETERNAL** damnation.— Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of **ETERNAL** fire.— These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved **FOR EVER**.— Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness **FOR EVER**.— The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the **LAMB** : And the smoke of their torment ascendeth up **FOR EVER AND EVER** : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.— And again they said, Alleluia. And her smoke rose up **FOR EVER AND EVER**. Mat. 18, 8. 2 Thes. 1. 9. Mark 3. 29. Jude 7. 2 Pet. 2. 17. Jude 13. Rev. 14. 10, 11. and 19. 3.

**PHRASES USED TO EXPRESS THE DURATION OF FUTURE
PUNISHMENT.**

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.— But he that shall blaspheme against the Holy Ghost hath NEVER forgiveness, but is in danger of ETERNAL DAMNATION.— If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **THERE IS A SIN UNTO DEATH** : I do not say that he shall pray for it.— For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.— For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.— For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?— The Son of man goeth, as it is written of him : but wo unto that man by whom the Son of man is betrayed ! **IT HAD BEEN GOOD FOR THAT MAN IF HE HAD NOT BEEN BORN.**— And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And besides all this, between us and you there is a great GULF FIXED : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.— He that believeth on the Son hath everlasting life : and he that believeth not the Son, **SHALL NOT SEE LIFE** ; but the wrath of GOD ABIDETH on him.— Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye **CAN NOT** come.— For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : Whose **END IS DESTRUCTION**, whose god is their belly, and whose glory is in their shame, who mind earthly things.— And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that NEVER shall be quenched.— The sinners in Zion are afraid ; fearfulness hath surprised the hypo-

crites. WHO AMONG US SHALL DWELL with the devouring fire? who among us shall dwell with everlasting burnings? Mat. 12. 31, 32. Mark 3. 29. 1 John 5. 16. Heb. 6. 4—6. and 10. 26, 27. Luke 9. 25. Mat. 26. 24. Luke 16. 22, 23, 26. John 3. 36. and 8. 21. Phil. 3. 18, 19. Mark 9. 43. Is. 33. 14.

194. *What influence ought these truths to have on our minds?*

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.— Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.— Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.— And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.— And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 2 Pet. 3. 11—14. Mat. 7. 13, 14. Jam. 5. 8. Luke 21. 34, 36. 1 Thes. 3. 12, 13. || Col. 3. 5, 8. 1 Pet. 1. 7, 8, 13—15.

Can any of you suffer these momentous truths to leave you in stupidity? Shall it not quicken the pious to more zeal and activity in religion? Though I may never see you in time, let me here earnestly beseech you to prepare for *death, judgment,* and **ETERNITY.**

BIOGRAPHICAL OUTLINES OF TIMOTHY.

Timothy was a native of Asia Minor. His father was a Greek. His mother Eunice, and grandmother Louis, were eminently pious Jewesses, whose religious fidelity will be had in everlasting remembrance.— His TRAITS of MORAL CHARACTER were, early and intimate acquaintance with the Scriptures,—vital faith and holy disinterestedness. ADVANTAGES of these heavenly characteristicsticks.— He acquired a deep insight into the **ETERNAL RULES** of truth and duty.— His usefulness was eminent, and his latter end transcendently glorious.

HISTORICAL QUESTIONS.

It would be easy for the pupils in Bible Classes to write Biographical sketches of Scripture characters, and this would be found a highly interesting and profitable exercise, by those who have any taste for mental improvement. Besides the intellectual powers must be aroused in some degree, to clothe the truth they derived from the Scriptures in their own language, and many advantages would result from this exercise. For a specimen of Biographical outlines of a Scripture character, See Page 101. The other hints on this page would admit of being expanded by the most cultivated minds.

What important circumstances do you recollect, respecting the parentage, the character, the life, or the death of the following Scripture characters, or of their respective family connexions?

Of the **SECOND** Adam, or Family connexions.

Of the **FIRST** Adam, or Family connexions.

Of Enoch, or Family.

Of Joseph, or Family.

Of Noah, or Family.

Of Moses, or Family.

Of Abraham, or Family.

Of Aaron, or Family.

Of Isaac, or Family.

Of Joshua, or Family.

Of Jacob, or Family.

Of Caleb, or Family.

Of the Judges of Israel, or their Families.

Of David, or Family.

Of Solomon, or Family.

Of the Kings of Judah, or their Families.

Of the Kings of Israel, or their Families.

Of the **PROPHETS**.

Of the **APOSTLES**.

What miracles were performed? What prophecies and parables were uttered by Christ, his Apostles, or Prophets, to establish, illustrate, or enforce the great truths of DIVINE REVELATION?

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. Hos. 14. 9.

And now, brethren, I commend you to God, and to the WORD OF HIS GRACE, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20. 32.

O, THOU, WHO ART THE INEXHAUSTIBLE FOUNTAIN OF WISDOM, OF PURITY, AND OF BENEVOLENCE; HAVE COMPASSION ON THE DEAR YOUTH WHO PERUSE THIS. "SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH," AND LOVE THEM WITH AN EVERLASTING LOVE AMEN.

APPENDIX.

NOTE A.

In this work the short dash separates the quotations, the word 'and' divides chapters, a period, the chapter and verse, a comma, separates verses, and a dash is used for intervening verses. In the Scripture quotations I have adhered to the punctuation of our common Bibles; not because it was most correct, but to prevent all objections. The reference figures of the texts quoted are placed *after* the quotations and *before* the parallel.

NOTE B.

The first set of references are selected to be treasured in memory by the learner, the other references should be attentively consulted. Regard to the connexion in those texts designed to be treasured in memory has dictated the selection and the length of many passages which precede the parallels. On this account more pertinent Scriptures will often be found in the second sets of references than in the first. And, though considerable pains has been taken in the revisal, doubtless, in many instances more pertinent texts than those collated might have been selected. "MY LEANNESS, MY LEANNESS," in the knowledge of the Scriptures is my only apology. Where three sets of references follow any question, the first is designed to *exhibit*, the second to *display*, and the third usually to *enforce* the answer.

NOTE C.

TO JEHOVAH, FATHER, SON, AND HOLY GHOST,
BELONGETH ETERNITY :

The Father's eternity is revealed—The ETERNAL GOD is thy refuge, and underneath are the everlasting arms.— And God said unto Moses I AM THAT I AM. Deut. 33. 27. Ex. 3. 14.

The Son's eternity is revealed—The Lord possessed me in THE BEGINNING of his way, before his works of old. Then I was by him, as one brought up with him : and I was daily his delight, rejoicing ALWAYS before him. Prov. 8. 22, 30.

The Spirit's eternity is revealed—How much more shall the blood of Christ, who through the **ETERNAL** Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9. 14.

OMNIPRESENCE.—*The Father's, &c.**—Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I **FILL HEAVEN AND EARTH**? saith the Lord.—Which is his body, the fulness of him that **FILLETH ALL IN ALL.**—**WHITHER SHALL I GO FROM THY SPIRIT?** or whither shall I flee from thy presence? Jer. 23. 24. Eph. 1. 23. Ps. 139. 7.

Omniscience.—Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even **THOU ONLY, KNOWEST THE HEARTS** of all the children of men.)—And I will kill her children with death; and all the churches shall know that I **AM HE WHICH SEARCHETH THE REINS AND HEARTS:** and I will give unto every one of you according to your works.—But God hath revealed them unto us by his Spirit; for the Spirit **SEARCHETH ALL THINGS,** yea, the deep things of God. 1 Kings 8. 39. Rev. 2. 23. 1 Cor. 2. 10.

Wisdom.—Daniel answered and said, Blessed be the name of God for ever and ever: for **WISDOM** and **might** are his.—In whom are hid all the treasures of **WISDOM** and **knowledge.**—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of **WISDOM** and **revelation** in the knowledge of him. Dan. 2. 20. Col. 2. 3. Eph. 1. 17.

Power.—God hath spoken once; twice have I heard this; that **POWER** belongeth unto God.—And Jesus came and spake unto them, saying, All **POWER** is given unto me in heaven and in earth.—Through mighty signs and wonders, by the **POWER** of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Ps. 62. 11. Mat. 28. 18. Rom. 15. 19.

Goodness.—O give thanks unto the Lord; for he is **GOOD**; for his mercy endureth for ever.—How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.—Teach me to do thy will; for thou art my God: thy Spirit is **GOOD**; lead me into the land of uprightness. 1 Chron. 16. 34. Acts 10. 38. Ps. 143. 10.

And Truth.—He is the Rock, his work is perfect: for all his

* In the note on the sacred **TRINITY**, after each attribute and work of **JEHOVAH**, the first reference respects the **FATHER**, the second reference respects the **SON**, and the third reference respects the **HOLY GHOST**.

ways are judgment: a God of TRUTH, and without iniquity, just and right is he.— And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and TRUTH.— Even the Spirit of TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. Deut. 32. 4. John 1. 14. and 14. 17.

JEHOVAH, FATHER, SON, AND HOLY GHOST, *Creates,*

Know ye that the Lord he is God: it is HE that HATH MADE us, and not we ourselves; we are his people, and the sheep of his pasture.— ALL THINGS WERE MADE BY HIM; and without him was not any thing made that was made.— The SPIRIT OF GOD HATH MADE ME, and the breath of the Almighty hath given me life. Ps. 100. 3. John 1. 3. Job 33. 4.

Instructs,—It is written in the prophets, And they shall be all TAUGHT OF GOD. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.— For I neither received it of man, neither was I taught it, but by the REVELATION OF JESUS CHRIST.— But the Comforter, which is the Holy Ghost, whom the Father will send in my name, HE SHALL TEACH you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 6. 45. Gal. 1. 12. John 14. 26.

Leads,—Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which LEADETH thee by the way that thou shouldest go.— To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and LEADETH them out.— For as many as are LED by the Spirit of God, they are the sons of God. Is. 48. 17. John 10. 3. Rom. 8. 14.

Sanctifies—Jude, the servant of Jesus Christ, and brother of James, to them that are SANCTIFIED by God the Father, and preserved in Jesus Christ, and called.— For both he that SANCTIFIETH, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.— That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being SANCTIFIED by the Holy Ghost. Jude 1. Heb. 2. 11. Rom. 15. 16.

And Quickens.—For as the Father raiseth up the dead, and QUICKENETH them; even so the Son QUICKENETH whom he will.— It is the Spirit that QUICKENETH; the flesh profiteth

nothing : the words that I speak unto you, they are spirit, and they are life. John 5. 21. and 6. 63.

All spiritual and divine operations are performed by the Father, the Son, and the Holy Ghost, to WHOM be ascribed ALL the glory for ever. Amen.

And there are diversities of operations, but it is the same God which **WORKETH ALL IN ALL**.— Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is **ALL, AND IN ALL**.— But **ALL THESE WORKETH** that one and the self-same Spirit, dividing to every man severally as he will. 1 Cor. 12. 6. Col. 3. 11. 1 Cor. 12. 11.

NOTE D.

We have conclusive evidence that God directs and governs ALL THINGS either by general or special providence.

Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.— Who knoweth not in all these that the hand of the Lord hath wrought this ? In whose hand is the soul of every living thing, and the breath of all mankind. Behold, he breaketh down and it cannot be built again : he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up : also he sendeth them out, and they overturn the earth. With him is strength and wisdom : the deceived and the deceiver are his. He poureth contempt upon princes, and weakeneth the strength of the mighty. He increaseth the nations, and destroyeth them : he enlargeth the nations, and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.— And all the inhabitants of the earth are reputed as nothing : and he doeth according to his will in the army of heaven, and among the inhabitants of the earth : and none can stay his hand, or say unto him, What doest thou ?— Let all the earth fear the Lord : let all the inhabitants of the world stand in awe of him. For he spake, and it was done ; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.— Who hath directed the Spirit of the Lord, or being his counselor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of under

standing? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Mat. 10. 29. Job 12. 9, 10, 14—16, 21, 23, 24. Dan. 4. 35. Ps. 33. 8—11. Is. 40. 13—15, 22—24.

THE 104th Ps. DESERVES PARTICULAR ATTENTION.

NOTE E.

A SCRIPTURAL description of the unrenewed heart.

In connexion with the following texts of Scripture, it should be remembered, DIVINE VERACITY has decided that, "As in water, face answereth to face; so the heart of man to man."—Prov. 27. 19,

It is wicked,—Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Deut. 15. 9.

Froward,—*Frowardness* is in his heart, he deviseth mischief continually; he soweth discord.—They that are of a *froward* heart are abomination to the Lord: but such as are upright in their way are his delight. Prov. 6. 14. and 11. 20.

Perverse,—A man shall be commended according to his wisdom: but he that is of a *perverse* heart shall be despised. Prov. 12. 8.

Rebellious,—But this people hath a revolting and a *rebellious* heart; they are revolted and gone. Jer. 5. 23.

Impenitent,—But after thy hardness and *impenitent* heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Rom. 2. 5.

Hard,—O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces *harder* than a rock; they have refused to return.—Yea, they made their hearts as an *adamant stone*, lest they should hear the law, and the words which the Lord

of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Jer. 5. 3. Zech. 7. 12.

And Stony.—A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Ez. 36. 26.

It is full of Vanity and Iniquity.—And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. Ps. 41. 6.

Of Pride.—The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. Ps. 10. 4.

Of Covetousness.—Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children. 2 Pet. 2. 14.

Of Mischief.—Which imagine mischiefs in their hearts; continually are they gathered together for war. Ps. 140. 2.

Of Deceit.—Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.—They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Prov. 12. 20. Ps. 12. 2, 3.

Of Evil and Madness.—This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. Eccl. 9. 3.

REFLECTIONS.

From this Scriptural view of the **UNRENEWED HEART**, it appears, exactly **FITTED**,—justly **DESERVING**,—and certainly **EXPOSED**, to endure “indignation and wrath, tribulation and anguish,” in time and to **ETERNITY**. No wonder that **unrenewed persons** are deeply distressed when their **HEARTS** are shewn them by the Holy Spirit. The efficacy of Christ’s **BLOOD**,—divine **POWER**,—and **FREE GRACE**, are supereminently displayed when sinners hearts are **RENEWED**.

NOTE F.

Let those who have been SPIRITUALLY ENLIGHTENED, remember their increased obligations, and be careful to walk worthy of their high vocation.

Ye are all the children of light, and the children of the day:

we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.—But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.—Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Thes. 5. 5—10. 1 Pet. 2. 9—12. Mat. 5. 13—16. || Rom. 13. 11—14. 1 Pet. 1. 18—23.

NOTE G.

The AUTHOR and means, nature and fruits, of EVANGELICAL REPENTANCE briefly stated.

JEHOVAH, Father,—In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. 2. 25.

Son,—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5. 31.

And Spirit,—For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8. 13.

Giveth repentance by the means of his word, written,—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—And he said unto

K

him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Ps. 19. 7. Luke 16. 31.

And dispensed.—And many of the children of Israel shall be turn to the Lord their God.—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Luke 1. 16. Acts 26. 18.

Self-examination.—Let us search and try our ways, and turn again to the Lord. Lam. 3. 40.

Conviction of Sin.—What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house. 1 Kings 8. 38.

Self-loathing.—And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. Ez. 20. 43.

Sincere confession.—And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.—But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Lev. 13. 45. Is. 64. 6.

Fervent Petition.—And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18. 13.

Turning to God.—And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. Jer. 24. 7.

In heart.—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.—Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again O virgin of Israel, turn again to these thy cities. Luke 15. 18. Jer. 31. 21.

And in life, united, constitute genuine repentance.—I entreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. Ps. 119. 58—60.

NOTE H.

A brief statement of the Author, the means, the nature, the evidences, and the privileges of genuine FAITH.

We are required to have strong,—He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Rom. 4. 20.

Steadfast,—Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16. 13.

Persevering—For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Col. 2. 5—7.

Faith—Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11. 1.

In God,—And Jesus answering, saith unto them, Have faith in God. Mark 11. 22.

In Christ,—Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. John 6. 29.

And in the Scriptures.—And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah. and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.—Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Chron. 20. 20. Luke 24. 25. 2 Tim. 3. 14, 15.

Faith has for its Author JEHOVAH,—For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Rom. 12. 3.

Father,—And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Mat. 16. 17.

Son,—Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12. 2.

And Spirit.—To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit. 1 Cor. 12. 9.

Its subordinate means, the written.—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20. 31.

And dispensed.—Neither pray I for these alone; but for them also which shall believe on me through their word. John 17. 20.

Word of God.—How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then, faith cometh by hearing, and hearing by the word of God. Rom. 10. 14. 17.

And the fruits of righteousness for its evidences.—Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.—Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. 1 John 2. 18, 21, 22. Tit. 2. 12, 13. || Jam. 2. 14—20.

Justification.—Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Rom. 3. 30.

Adoption.—For ye are all the children of God by faith in Christ Jesus. Gal. 3. 26.

Sanctification.—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26. 18.

God's Love.—For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. John 16. 27.

Access to him by Prayer.—In whom we have boldness and access with confidence by the faith of him. Eph. 3. 12.

The Gift of the Holy Spirit.—He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified. John 7. 38, 39.

Heavenly Light,—I am come a light into the world, that whosoever believeth on me should not abide in darkness. John 12. 46.

Grace,—Simoh Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. 2 Pet. 1. 1, 2.

Joy and Peace,—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. 15. 13.

And eternal salvation, are connected with, or promised “to the faith of God’s elect.”—For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. LORD, I BELIEVE; HELP THOU MINE UNBELIEF. John 3. 16. Mark 9. 24.

NOTE I.

FREE GRACE is manifested in ELECTION.

Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Rom. 11. 5, 6.

Effectual calling,—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.— But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.— But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. 2 Tim. 1. 9. Gal. 1. 15, 16. 1 Pet. 5. 10.

Justification,—Being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. 3. 24.

Remission of Sins,—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph 1. 7.

Adoption,—Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus. Eph. 2. 5, 6.

Sanctification and their attendants or fruits.—And God is able to make all GRACE abound toward you; that ye, always

having all sufficiency in all things, may abound to every good work. 2 Cor. 9. 8.

In faith,—And when he was disposed to pass into Achaea, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through GRACE. Acts 18. 27.

Hope,—Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through GRACE. 2 Thes. 2. 16.

Prayer—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of GRACE and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. Zech. 12. 10.

And Praise.—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with GRACE in your hearts to the Lord. Col. 3. 16.

Indeed; salvation, from the foundation to the headstone, is entirely of GRACE.—But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ; (*by grace ye are saved*;) And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus: That in the ages to come he might shew the exceeding riches of his GRACE in his kindness toward us, through Christ Jesus. For by GRACE are ye saved, through faith; and that not of yourselves: it is the gift of God.—Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, GRACE, GRACE, unto it. Eph. 2. 4—8. Zech. 4. 7.

NOTE K.

REGENERATION.

Correct information respecting the Author,—Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 1 Pet. 1. 3. John 1. 12, 13. Rom. 9. 16.

Means,—But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.— Being born again, not of corruptible seed, but of incorruptible, by THE WORD OF GOD, which liveth and abideth for ever.— Of his own WILL begat he us with THE WORD OF TRUTH, that we should be a kind of first-fruits of his creatures. 2 Thes. 2. 13. 1 Pet. 1. 23. Jam. 1. 18.

Design,—This people have I formed for myself; they shall shew forth my praise.— According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.— For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Is. 43. 21. Eph. 1. 4. and 2. 10.

And Evidences,—For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God.— He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.— In this the children of God are manifest, and the children of the devil—whosoever doeth not righteousness is not of God, neither he that loveth not his brother. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Rom. 8. 14, 16. John 14. 21. 1 John 3. 10, 14.

Of instantaneous,—For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.— No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon 2 Cor. 4. 6. Mat. 6. 24.

REGENERATION is immensely important.

NOTE L.

Saints' perseverance proved from the nature of Divine love.

"God is love."—He that loveth not, knoweth not God; for God is love. 1 John 4. 8.

His love to his people is sovereign,—For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of

works, but of him that calleth ; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.— For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people ; for ye were the fewest of all people : But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Rom. 9. 11—13. Deut. 7. 6—8.

Free,—I will heal their backsliding, I will love them freely • for mine anger is turned away from him. Hos. 14. 4.

Undeserved,—Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel. Ez. 36. 32.

Everlasting,—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love : therefore with loving-kindness have I drawn thee. Jer. 31. 3.

Inexpressible,—For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 3. 16.

Inconceivable,—And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3. 19.

Infinite,—But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Rom. 5. 8.

Complacent,—Rejoicing in the habitable part of his earth ; and my delights were with the sons of men. Prov. 8. 31.

And Immutable.—Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.— For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.— But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all ; and none is able to pluck them out of my Father's hand. John 13. 1. Rom. 8. 38, 39 John 10. 26—20.

NOTE M.

The Scriptures strikingly contrast the CARNAL and SPIRITUAL mind.

For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.— But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.— For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.— Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.— But he that is spiritual judgeth all things, yet he himself is judged of no man.— For the fruit of the Spirit, is in all goodness, and righteousness, and truth.— But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. 8. 5. 1 Cor. 2. 14. Phil. 3. 18, 19. Gal. 5. 19—21. 1 Cor. 2. 15. Eph. 5. 9. Gal. 5. 22—26, 16, 17.

And the consequences of being carnally-minded or spiritually-minded.—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God,

they are the sons of God.— But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. **FOR THE WAGES OF SIN IS DEATH: but THE GIFT OF GOD IS ETERNAL LIFE,** through Jesus Christ our Lord. Rom. 8. 7—10, 12—14. and 6. 17—23. || and 7. 5, 6, 21, 23.

NOTE N.

“N. B. The preparation required to the acceptable receiving the Lord’s Supper, are those same qualifications, that are required in acceptable prayer. The sins for which men ought to be excluded from this ordinance, are the same sins persisted in, for which the sacred Scriptures allow that they should be excluded from Christian society, and declare that such shall be excluded from the kingdom of heaven.” GASTON.

NOTE O.

The infinite compassion and unparalleled love of our Divine, incarnate, suffering, bleeding, and expiring REDEEMER, are themes of meditation adapted to this important, solemn, interesting, and soul-refreshing ordinance.

NOTE P.

ANGELS are in their nature superior to men.

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Ps. 8. 5.

Their number—The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.— A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.— But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Ps. 68. 17. Dan. 7. 10. Heb. 12. 22.

And names.—Above it stood the *seraphims* : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.— Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all *principality*, and *power*, and *might*, and *dominion*, and every name that is named, not only in this world, but also in that which is to come.— For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be *thrones*, or *dominions*, or *principalities*, or *powers* : all things were created by him, and for him.— Who is gone into heaven, and is on the right hand of God ; angels, and *authorities*, and *powers* being made subject unto him. Is. 6. 2. Eph. 1. 20, 21. Col. 1. 16. 1 Pet. 3. 22.

They are elect—I charge thee before God, and the Lord Jesus Christ, and the *elect angels*, that thou observe these things, without preferring one before another, doing nothing by partiality. 1 Tim. 5. 21.

Holy—The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the *holy angels*, and in the presence of the LAMB. Rev. 14. 10.

Spirits,—And of the angels he saith, Who maketh his angels *spirits*, and his ministers a flame of fire. Heb. 1. 7.

Excelling in strength,—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps. 103. 20.

In wisdom—To fetch about this form of speech hath thy servant Joab done this thing : and my Lord is wise, according to the *wisdom* of an angel of God, to know all things that are in the earth. 2 Sam. 14. 20.

And in utterance.—Though I speak with the *tongues* of men and of *angels*, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 Cor. 13. 1.

They contemplate Gospel mysteries,—Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven ; *which things* the angels desire to look into.— To the intent that now unto the *principalities* and *powers* in heavenly places might be known by the church the manifold wisdom of God. 1 Pet. 1. 12. Eph. 3. 10.

Reveal God's will,—And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright : for unto thee am I now sent. And when

he had spoken this word unto me, I stood trembling.—Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. Dan. 10. 11. Zech. 1. 9.

And rejoice at the conversion of sinners.—Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

They minister to saints.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1. 14.

And inflict judgments on the wicked.—He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. Ps. 78. 49.

They ministered to Jesus on earth.—Then the devil leaveth him, and behold, angels came and ministered unto him. Mat. 4. 11.

And will attend him in the Judgment.—And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. 2 Thes. 1. 7.

They worship the Father.—And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Is. 6. 3.

And the Son.—And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.—And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Heb. 1. 6. Rev. 5. 11, 12.

NOTE Q.

THE LORD'S PRAYER ILLUSTRATED.

OUR FATHER,

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. Is. 63. 16.

By right of creation.—Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Mal. 2. 10.

By bountiful provision.—Thou openest thine hand, and satisfyest the desire of every living thing. Ps. 145. 16.

By gracious adoption.—Having predestinated us unto the

adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. 1. 5.

WHO ART IN HEAVEN,

Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name. 1 Kings 8. 43.

The throne of thy glory.—Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye built unto me? and where is the place of my rest? Is. 66. 1.

The portion of thy children.—To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. 1. 4.

The temple of thy angels.—In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Is. 6. 1.

HALLOWED BE THY NAME.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Ps. 115. 1.

By the thoughts of our hearts.—Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. Ps. 86. 11.

By the words of our lips.—O Lord, open thou my lips, and my mouth shall shew forth thy praise. Ps. 51. 15.

By the works of our hands.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10. 31.

THY KINGDOM COME.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Ps. 110. 2.

Of providence to defend us.—Keep me as the apple of the eye, hide me under the shadow of thy wings. Ps. 17. 8.

Of grace to refine us.—And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5. 23.

Of glory to crown us.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3. 4.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done. Acts 21. 14.

Towards us without resistance.—And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord let him do what seemeth him good. 1 Sam. 3. 18.

I.

By us without compulsion,—Incline my heart unto thy testimonies, and not to covetousness. Ps. 119. 36.

Universally without exception.—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1. 6.

Eternally without declension.—I will never forget thy precepts: for with them thou hast quickened me. I have inclined mine heart to perform thy statutes always, even unto the end. Ps. 119. 93, 112.

GIVE US THIS DAY OUR DAILY BREAD.

Of necessity, for our bodies,—Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Prov. 30. 8.

Of eternal life, for our souls.—For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. John 6. 33—35.

AND FORGIVE US OUR TRESPASSES,

For thy name's sake, O Lord, pardon mine iniquity; for it is great. Ps. 25. 11.

Against the commands of thy law,—Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. 1 John 3. 4.

Against the grace of thy Gospel.—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 Tim. 1. 13.

AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mat. 6. 15.

By defaming our characters,—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Mat. 5. 11.

By embezzling our property,—If he hath wronged thee, or oweth thee ought, put that on mine account. Philem. 18.

By abusing our persons.—And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Acts 7. 60.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mat. 26. 41.

Of overwhelming affliction,—Out of the depths have I cried unto thee, O Lord. Ps. 130. 1.

Of worldly enticements,—Love not the world, neither the

things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2. 15.

Of Satan's devices.—Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1 Tim. 3. 7.

Of error's seduction.—For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6. 10.

Of sinful affections.—For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature. Rom. 1. 26.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 25.

Thy kingdom governs all.—The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Ps. 103. 19.

Thy power subdues all.—Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3. 21.

Thy glory is above all.—Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. Ps. 148. 13.

AMEN.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1. 11.

As it is in thy purposes.—For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Is. 14. 27.

So it is in thy promises.—For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1. 20.

So be it in our prayers.—He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. Rev. 22. 30.

So it shall be to thy praise.—And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. Rev. 19. 4.

FANCY. FROM BERNARD'S THESAURUS.

NOTE R.

The certainty that promised blessings will be received, quickens real Christians to pray for them.

In the first year of Darius the son of Ahasuerus, of the seed

of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.— And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.— But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.— Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Dan. 9. 1—3. John 14. 16, 17, 26. and 15. 26. and 16. 7, 13.

Compared with.—These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.— And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 1 14. and 2. 4.

NOTE S.

We are directed to pray frequently,

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.— Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.— Rejoicing in hope; patient in tribu-

lation; continuing instant in prayer. Acts 1. 13, 14. and 2. 41, 42. Rom. 12. 12.

Fervently,—But the end of all things is at hand: be ye therefore sober, and watch unto prayer.—Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. 1 Pet. 4. 7. 1 Thes. 3. 10. Heb. 5. 7.

And perseveringly.—And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—Continue in prayer, and watch in the same with thanksgiving.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Luke 18. 1. Col. 4. 2. Eph 6. 18.

With suitable affections and conduct toward God and toward men.

With Faith,—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Heb. 11. 6. Mat. 21. 22. John 15. 7.

Sincerity,—And ye shall seek me, and find me, when ye shall search for me with all your heart.—Let us lift up our heart with our hands unto God in the heavens.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Jer. 29. 13. Lam. 3. 41. Ps. 145. 18.

Supreme Love,—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.—Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. Ps. 91. 14, 15. John 14. 23.

Filial fear,—He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Ps. 145. 19. Eph. 3. 20, 21.

Penitence,—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and

turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land.— Lord, thou hast heard the desire of the humble : thou wilt prepare their heart, thou wilt cause thine ear to hear. 2 Chron. 7. 14. Ps. 10. 17.

Submission.—And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done.— And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. Luke 22. 41, 42. 1 John 5. 14.

Obedience.—Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.— And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. John 9. 31. 1 John 3. 22.

Forgiveness.—And forgive us our debts, as we forgive our debtors. For, if ye forgive men their trespasses, your heavenly father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.— I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Mat. 6. 12, 14, 15. 1 Tim. 2. 8.

And alms-giving.—Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity ; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon-day.— There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Is. 58. 9, 10. Acts 10. 1—4.

Read with devout attention the appropriate prayer of AGUR, Prov. 30. 7—9. and the impressive prayers of DAVID, Ps. 51. &c. and SOLOMON, 1 Kin. 8. 22—62.

NOTE T.

- " It chills my blood to hear the BLEST SUPREME,
- " Rudely appeal'd to, on each trifling theme.
- " Maintain your rank, vulgarity despise,
- " To swear is neither brave, polite, nor wise.

"You would not swear upon the bed of death ;
 "Reflect,—your Maker now may stop your breath."

NOTE U.

APOSTATE SPIRITS OR DEVILS are fallen angels.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6.

Reserved unto punishment.—For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 2 Pet. 2. 4. Rev. 20. 10.

Their names—But some of them said, He casteth out devils through Beelzebub, the chief of the devils.—And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. Luke 11. 15. Rev. 12. 9.

And employment.—Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : Whom resist steadfast in faith, knowing that the same afflictions are accomplished in your brethren that are in the world. Eph. 2. 2. 1 Pet. 5. 8, 9.

They are enemies to goodness—And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. Zech. 3. 1.

And promoters of sin and misery.—And Satan stood up against Israel, and provoked David to number Israel.—Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. 1 Chron. 21. 1. John 8. 44.

They believe there is a God ;—Thou believest that there is one God ; thou doest well : the devils also believe, and tremble. Jam. 2. 19.

Know Christ,—And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak : for they knew that he was Christ. Luke 4. 41.

His ministering servants.—And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. Acts 16. 16, 17.

And his sacred word.—And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Mat. 4. 6.

Satan has been overcome by Christ.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.— And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Heb. 2. 14. Col. 2. 15.

And will be by all true Christians.—Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.— And they overcame him by the blood of the LAMB, and by the word of their testimony; and they loved not their lives unto the death. Acts 26. 17, 18. Rev. 12. 11.

NOTE V.

We should praise the LIVING GOD frequently.

Seven times a day do I praise thee, because of thy righteous judgments.— I will bless the Lord at all times: his praise shall continually be in my mouth.— Every day will I bless thee; and I will praise thy name for ever and ever. Ps. 119. 164. and 34. 1. and 145. 2.

For his ATTRIBUTES, GIFTS, and WORKS.

For his goodness.—Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. He loveth righteousness and judgment: the earth is full of the goodness of the Lord.— Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto God the Lord belong the issues from death. Ps. 33. 2, 5. and 68. 19, 20.

Mercy,—I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds.— Bless the Lord, O my soul, and forget not all his benefits. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.— Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Ps. 57. 9, 10. and 103. 2, 4. 1 Pet. 1. 3.

Unspeakable Gift,—Thanks be unto God for his unspeakable gift.— Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a horn of salvation for us, in the house of his servant David: As he spake by the mouth of his holy prophets, which have been since the world began. 2 Cor. 9. 15. Luke 1. 68—70.

Blessings with Christ,—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.— I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge. Eph. 1. 3, 4. 1 Cor. 1. 4, 5.

Revealed will,—I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.— At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Dan. 2. 23. Mat. 11. 25.

Sealing graces,—Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.— We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. Eph. 1. 15—18. 2 Thes. 1. 3.

Daily bread,—And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt won-

derously with you : and my people shall never be ashamed.— For every creature of God is good, and nothing to be refused, if it be received with thanksgiving : For it is sanctified by the word of God, and prayer.— And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. Joel 2. 26. 1 Tim. 4. 4, 5. Mark 8. 6.

Care of his Church.—When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come : and the people which shall be created shall praise the Lord.— Praise ye the Lord : for it is good to sing praises unto our God ; for it is pleasant ; and praise is comely. The Lord doth build up Jerusalem : he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.— And I say also unto thee, that thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it. Ps. 102. 16—18. and 147. 1—3. Mat. 16. 18.

Wonderful works.—Make a joyful noise unto God, all ye lands : Sing forth the honour of his name : make his praise glorious. Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall thine enemies submit themselves unto thee.— I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well. Thine eyes did see my substance, yet being imperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Ps. 66. 1—3. and 139. 14, 16.

And deliverances.—I will bless the Lord at all times : his praise shall continually be in my mouth. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears.— O give thanks unto the Lord ; for he is good ; for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Ps. 34. 1—4. 1 Chron. 16. 34, 35.

NOTE W.

By imitating Joseph, Samuel, Obadiah, Josiah, Daniel, Timothy, and other pious youths, the young may secure all needful, temporal, and spiritual blessings.

NOTE X.

Drunkemness weakens both the body and the mind. It destroys individual and domestic happiness, and usually terminates in a premature death of the body, and eternal death of the soul. It demoralizes society, and thus ruins many souls in time and ETERNITY. The friends of righteousness and humanity are loudly called on, in these degenerate days, to make united, powerful, and persevering exertions, to prevent the increasing ravages of intoxication, that MONSTER of INIQUITY and DEATH. According to a late very accurate computation, the United States annually expend more than 22,000,000 of dollars for ardent spirits. "A sum which exceeds all that is paid for the support of government, the education of children, and the support of religious instructors, by the people of this country."

See Panoplist for Sept. 1812.

O shame ! folly ! MADNESS ! DESTRUCTION !

NOTE Y.

Is not unchastity in words, actions, and thoughts, strictly forbidden in the word of God ?

THOU SHALT NOT COMMIT ADULTERY.—

Can a man take fire in his bosom, and his clothes not be burned ? Can one go upon hot coals, and his feet not be burned ? So he that goeth in to his neighbour's wife ; whosoever toucheth her shall not be innocent. Flee fornication. Every sin that a man doeth is without the body ; but he that committeth fornication, sinneth against his own body.—Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : For which things' sake the wrath of God cometh on the children of disobedience. Ex. 20. 14. Prov. 6. 27—29. 1 Cor. 6. 18. Col. 3. 5, 6. || Mat. 5. 28. and 15. 19. Deut. 22. 28, 29. and 23. 17. Prov. 5. 1—13. and 7. 6—10, 13—18, 21—23. Jude 7.

The following able remarks are extracted from an invaluable Treatise on Education, by T. BABINGTON Esq. member of the British Parliament.

I FEAR it is too common, to be satisfied with a less intimate acquaintance with the Word of God than becomes creatures to whom so inestimable a treasure is given. The Bible is at hand, perhaps is regularly read. Its different parts are recognised as old acquaintance on each re-perusal, and they are not passed over without care and attention. In this way a foun-

dation is laid, with the Divine blessing, of sound religious knowledge, and of solid piety. Still, however, there is often but little of readiness in producing from memory the very expressions of Scripture. There is a wide departure from the spirit of the directions given to the Israelites:—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." And yet on an ability to do this promptly and correctly, often depends our right and ready application of this our Divine rule, both in directing our own course through life, and in giving useful advice to those about us. Have not we all felt the prodigious advantage of an apposite passage of Scripture, striking the mind on occasions when temptation has pressed upon us, or when we have doubted as to the course we ought to pursue? Nor is the advantage less, when we can support our advice to others by the very words of Holy Writ. But the benefits resulting from this knowledge of Scripture, are by no means confined to such occasions; they extend to the general frame of the soul, and to its growth in grace; and, in this point of view, are far more important than in any other. What a rich treasury for a supply of holy thoughts, and for the cultivation of holy affections, with the Divine aid, does that man possess whose mind is well stored with the Word of God!—

Now, how will this knowledge of Scripture be best attained? Beyond all doubt, by learning much by heart during the period of youth.—It is in youth that the memory is most retentive; and the stores it then lays up are the least subject to loss or decay from the lapse of time. Like certain flowers gathered at a proper season for preservation, they retain even to a late period much of their original freshness; while passages learnt in after-life, are apt to fade, and escape altogether out of the mind, if not frequently reinstated by repetition. Besides, by beginning early, there is ample time for laying in a large store of the more important parts of Scripture; and what is learnt will take deeper root, not only in the memory, but in the affections, and become more, if I may so say, a part of ourselves. The impressions thus received, will, with God's blessing,

"Grow with our growth, and strengthen with our strength," and contribute essentially to the formation, in due time, of the perfect man in Christ.



SHORTER CATECHISM;

WITH PROOF TEXTS.

1. *What is the chief end of man?*

Man's chief end is to glorify God,^a and enjoy him for ever.^b

^a 1 Cor. 10. 31. Rom. 11. 36. ^b Ps. 73. 25, 26.

2. *What rule has God given to direct us how we may glorify and enjoy him?*

The word of God, which is contained in the Scriptures of the Old and New Testament,^c is the only rule to direct us how we may glorify and enjoy him.^d

^c 2 Tim. 3. 16. Eph. 2. 20. ^d 1 John 1. 2, 4.

3. *What do the Scriptures principally teach?*

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.^e

^e 2 Tim. 1. 13, and 2. 16.

4. *What is God?*

God is a spirit,^f infinite,^g eternal,^h and unchangeable,ⁱ in his being,^k wisdom,^l power,^m holiness,ⁿ justice, goodness, and truth.^o

^f John 4. 24. ^g Job 11. 7—9. ^h Ps. 90. 2. ⁱ James 1. 17. ^k Ex. 3. 14. ^l Ps. 147. 5. ^m Rev. 4. 8. ⁿ Rev. 15. 4. ^o Ex. 34. 67.

5. *Are there more Gods than one?*

There is but one only, the living and true God.^p

^p Deut. 6. 4. Jer. 10. 10.

M

6. *How many persons are there in the Godhead?*

There are three persons in the Godhead — the Father, the Son, and the Holy Ghost; and these three are one God — the same in substance, equal in power and glory.^q

^q 1 John 5. 7. Mat. 28. 19.

7. *What are the decrees of God?*

The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.^r

^r Eph. 1. 4, 11. Rom. 9. 22, 23.

8. *How does God execute his decrees?*

God executeth his decrees in the works of creation and providence.

9. *What is the work of creation?*

The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.^s

^s Gen. 1. 1—3. Heb. 11. 3.

10. *How did God create man?*

God created man, male and female, after his own image, in knowledge, righteousness, and

holiness, with dominion over his creatures. *t*

t Gen. 1. 26—28. Col. 3. 10. Eph. 4. 24.

11. *What are God's works of providence?*

God's works of providence are his most holy, *u* wise, *w* and powerful preserving *x* and governing all his creatures, and all their actions. *y*

u Ps. 145. 17. *w* Ps. 104. 24. Is. 28. 29. *x* Heb. 1. 3. *y* Ps. 103. 19. Mal. 10. 29—31.

12. *What special act of providence did God exercise towards man in the state wherein he was created?*

When God created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death. *z*

z Gal. 3. 12. Gen. 2. 17.

13. *Did our first parents continue in the state wherein they were created?*

Our first parents, being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God. *a*

a Gen. 3. 6—8, 13. Eccl. 7. 29.

14. *What is sin?*

Sin is any want of conformity unto, or transgression of, the law of God. *b*

b 1 John 3. 4.

15. *What was the sin whereby our first parents fell from the state wherein they were created?*

The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit. *c*

c Gen. 3. 6, 12.

16. *Did all mankind fall in Adam's first transgression?*

The covenant being made with Adam, not only for himself, but for his posterity, all

mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. *d*

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15, 21, 22.

17. *Into what state did the fall bring mankind?*

The fall brought mankind into a state of sin and misery. *e*

e Rom. 5. 12.

18. *Wherein consists the sinfulness of that state whereinto man fell?*

The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. *f*

f Romans 5. 12, 16—20. Ephes. 2. 1—3. James 1. 14, 15. Mat. 15. 19.

19. *What is the misery of that state whereinto man fell?*

All mankind, by the fall, lost communion with God, *g* are under his wrath and curse, *h* and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever. *i*

g Gen. 3. 8, 10, 24. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

20. *Did God leave all mankind to perish in this state of sin and misery?*

God, having, out of his mere good pleasure, from all eternity, elected some to everlasting life, *k* did enter into a covenant of grace to deliver them out of this state of sin and misery, and to bring them into a state of salvation by a Redeemer. *l*

k Eph. 1. 4. *l* Rom. 8. 20—22. Gal. 3. 21, 22.

21. *Who is the Redeemer of God's elect?*

The only Redeemer of God's elect is the Lord Jesus Christ, *m* who, being the eternal Son of God, became man, *n* and so was and continues to be God and man, in two distinct natures, and one person forever. *o*
m 1 Tim. 2. 5, 6. *n* John 1. 14. Gal. 4. 4.
o Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

22. How did Christ, being the Son of God, become man?

Christ, the Son of God, became man, by taking to himself a true body, *p* and a reasonable soul, *q* being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, *r* and yet without sin. *s*

p Heb. 2. 14, 16, and 10. 5. *q* Mat. 28. 38.
r Luke 1. 27, 31, 35, 42. Col. 4. 4. *s* Heb. 4. 15, and 7. 26.

23. What offices does Christ execute as our Redeemer?

Christ, as our Redeemer, executeth the office of a Prophet, of a Priest, and of a King, both in his state of humiliation and exaltation. *t*

t Acts 3. 21, 22. Heb. 12. 25. 2 Cor. 13. 8.
 Heb. 5. 5-7, and 7. 25. Ps. 2. 6. Is. 9. 6, 7.
 Mat. 21. 5. Ps. 2. 8-11.

24. How does Christ execute the office of a Prophet?

Christ executeth the office of a Prophet in revealing to us, by his word and spirit, the will of God for our salvation. *u*

u John 1. 18. 1 Peter 1. 10-12. John 15. 15, and 20. 31.

25. How does Christ execute the office of a Priest?

Christ executeth the office of a Priest, in his once offering up himself a sacrifice to satisfy divine justice, *w* and reconcile us to God, *x* and in making continual intercession for us. *y*

26. How does Christ execute the office of a King?

Christ executeth the office of

a King, in subduing us to himself, *z* in ruling *a* and defending us, *b* and in restraining and conquering all his and our enemies. *c*

c Acts 15. 14-16. *a* Isa. 33. 22. *b* Isa. 32. 1, 2.
c 1 Cor. 15. 25. Ps. 110. 1-.

27. Wherein did Christ's humiliation consist?

Christ's humiliation consisted in his being born, and that in a low condition, *d* in being made under the law, *e* in undergoing the miseries of this life, *f* the wrath of God, *g* and the cursed death of the cross, *h* in being buried, *i* and continuing under the power of death for a time. *k*

d Luke 2. 7. *e* Gal. 4. 4.
f Heb. 13. 2, 3. *g* Isa. 53. 2, 3.
h Luke 22. 44. *i* Mat. 27. 46. *k* Phil. 2. 8.
j 1 Cor. 15. 3, 4. *k* Acts 2. 24-27, 31.

28. Wherein consists Christ's exaltation?

Christ's exaltation consisteth in his rising again from the dead on the third day, *l* in ascending up into heaven, *m* and sitting at the right hand of God the Father, *n* and in coming to judge the world at the last day. *o*

l 1 Cor. 15. 4. *m* Mark 16. 19. *n* Eph. 1. 20.
o Acts 1. 11, and 17. 31.

29. How are we made partakers of the redemption purchased by Christ?

We are made partakers of the redemption purchased by Christ by the effectual application of it to us *p* by his Holy Spirit. *q*

30. How does the Spirit apply to us the redemption purchased by Christ?

The Spirit applieth to us the redemption purchased by Christ by working faith in us, *r* and thereby uniting us to Christ in our effectual calling. *s*

r Eph. 1. 13, 14. John 6. 37, 39. Eph. 2. 8.
s Eph. 3. 17. 1 Cor. 1. 9.

31. What is effectual calling?

Effectual calling is the work of God's Spirit, *t* whereby, convincing us of our sin and misery, *u* enlightening our minds in the knowledge of Christ, *w* and renewing our wills, *x* he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel. *y*

t 2 Tim. 1. 9. *u* 2 Thess. 2. 13, 14. *w* Acts 2. 37. *x* Acts 26. 18. *y* Ezek. 36. 26, 27. *y* John 6. 44, 45. Phil. 2. 13.

32. What benefit do those who are effectually called partake of in this life?

Those who are effectually called, do in this life partake of justification, *z* adoption, *a* and sanctification, and the several benefits which in this life do either accompany or flow from them. *b*

a Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 21, 30.

33. What is justification?

Justification is an act of God's free grace, wherein he pardoneth all our sins, *c* and accepteth us as righteous in his sight *d* only, for the righteousness of Christ imputed to us, *e* and received by faith alone. *f*

c Rom. 3. 24, 25, and 4. 6—8. *d* 2 Cor. 5. 19, 21. *e* Rom. 5. 17—19. *f* Gal. 2. 16. Phil. 3. 9.

34. What is adoption?

Adoption is an act of God's free grace, *g* whereby we are received into the number, and have a right to all the privileges, of the sons of God. *h*

g 1 John 3. 1. *h* John 1. 12. Rom. 8. 17.

35. What is sanctification?

Sanctification is the work of God's Spirit, *i* whereby we are renewed in the whole man, after the image of God, *k* and are enabled more and more to die unto sin, and to live unto righteousness. *l*

i 2 Thess. 2. 13. *k* Eph. 4. 23, 24. *l* Rom. 6. 4, 6.

36. What are the benefits which, in this life, do either

accompany or flow from justification, adoption, and sanctification?

The benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, *m* joy in the Holy Ghost, *n* increase of grace, *o* and perseverance therein to the end. *p*

m Rom. 5. 1, 2, 5. *n* Rom. 14. 17. *o* Prov. 4. 18. *p* 1 John 5. 13. 1 Pet. 1. 5.

37. What benefits do believers receive from Christ at their death?

The souls of believers are at their death made perfect in holiness, *q* and immediately pass into glory; *r* and their bodies, being still united to Christ, *s* do rest in their graves *t* until the resurrection. *u*

q Heb. 12. 23. *r* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luke 23. 43. *s* 1 Thess. 4. 14. *t* Isa. 57. 2. *u* Job 19. 26, 27.

38. What benefits do believers receive from Christ at the resurrection?

At the resurrection, believers, being raised up to glory, *w* shall be openly acknowledged and acquitted in the day of judgment, *x* and made perfectly blessed in the full enjoyment of God, *y* to all eternity. *z*

w 1 Cor. 15. 43. *x* Mat. 25. 23, and 10. 32. *y* 1 John 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17, 18.

39. What is the duty which God requires of man?

The duty which God requires of man is obedience to his revealed will. *a*

a Micah 6. 8. 1 Sam. 15. 22.

40. What did God at first reveal to man for the rule of his obedience?

The rule which God at first revealed to man for his obedience was the moral law. *b*

b Rom. 2. 14, 15, and 19. 5.

41. Where is the moral law summarily comprehended?

The moral law is summarily comprehended in the ten commandments. *c*

c Deut. 10. 4.

42. What is the sum of the ten commandments?

The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves. *d*

d Mat. 22. 37—40.

43. What is the preface to the ten commandments?

The preface to the ten commandments is in these words: "I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage." *e*

e Ex. 20. 2.

44. What does the preface to the ten commandments teach us?

The preface of the ten commandments teacheth us that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments. *f*

f Luke 1. 74, 75. 1 Pet. 1. 15—19.

45. What is the first commandment?

The first commandment is, "Thou shalt have no other Gods before me." *g*

g Ex. 20. 3.

46. What is required in the first commandment?

The first commandment requireth us to know and acknowledge God to be the only true God and our God, *h* and to worship and glorify him accordingly. *i*

h 1 Chron. 28. 9. Deut. 28. 17. *i* Mat. 4. 10. Ps. 29. 2.

47. What is forbidden in the first commandment?

M 2

The first commandment forbiddeth the denying, *k* or not worshipping and glorifying, the true God, as God, *l* and our God, *m* and the giving that worship and glory to any other which is due to him alone. *n*

k Ps. 14. 1. *l* Rom. 1. 21. *m* Ps. 81. 10, 11. *n* Rom. 1. 25, 26.

48. What are we specially taught by these words (before me) in the first commandment?

These words (before me) in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God. *o*

o Ezek. 8. 5—.

49. What is the second commandment?

The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." *p*.

p Ex. 20. 4—6.

50. What is required in the second commandment?

The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word. *q*

q Deut. 32. 46. Mat. 23. 20. Acts 2. 42.

51. What is forbidden in the second commandment?

The second commandment

forbiddeth the worshipping of God by images, *r* or any other way not appointed in his word. *s*

r Deut. 5. 15—19. Ex. 32. 5, 8.

s Deut. 12. 31, 32.

52. What are the reasons annexed to the second commandment?

The reasons annexed to the second commandment are, God's sovereignty over us, *t* his propriety in us, *u* and the zeal he hath for his own worship. *w*

t Ps. 95. 2, 3, 6.

u Ps. 45. 11.

w Ex. 34. 12, 14.

53. What is the third commandment?

The third commandment is, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." *x*

x Ex. 20. 7.

54. What is required in the third commandment?

The third commandment requireth the holy and reverend use of God's names, *y* titles, *z* attributes, *a* ordinances, *b* word, *c* and works. *d*

y Mat. 6. 9. Deut. 27. 58.

z Ps. 68. 4.

a Rev. 15. 3, 4. *b* Mal. 1. 11, 14. *c* Ps. 128.

1, 2. *d* Job 36. 24.

55. What is forbidden in the third commandment?

The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known. *e*

e Mal. 1. 6, 7, 12, and 2. 2, and 3. 14.

56. What is the reason annexed to the third commandment?

The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment. *f*

f 1 Sam. 2. 12, 17, 22, 26, and 2. 12. Deut. 32. 35, 36.

57. What is the fourth commandment?

The fourth commandment is, "Remember the sabbath day, to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." *g*

g Ex. 20. 8—11.

58. What is required in the fourth commandment?

The fourth commandment requireth the keeping holy to God such set times as *h* he hath appointed in his word, expressly one whole day in seven, to be an holy sabbath to himself. *h*

h Deut. 5. 12—14.

59. Which day of the seven has God appointed to be the weekly sabbath?

From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian sabbath. *i*

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

60. How is the sabbath to be sanctified?

The sabbath is to be sanctified by an holy resting all that day, *k* even from such worldly employments and recreations as are lawful on other days, *l* and

spending the whole time in public and private exercises of God's worship, *m* except so much as is to be taken up in the works of necessity and mercy. *n*

k Ex. 20. 8—10, and 16. 25—28.
l Neh. 13. 15—19, 21, 22. *m* Luke 4. 16. Acts 20. 7. Ps. 92. 1—4. Is. 66. 23. *n* Mat. 12. 1—31.

61. *What is forbidden in the fourth commandment?*

The fourth commandment forbiddeth the omission or careless performance of the duties required, *o* and profaning the day by idleness, *p* or doing that which is in itself sinful; *q* or by unnecessary thoughts, words, or works, about worldly employments or recreations. *r*

o Ezek. 22. 28. Amos 8. 5. Mal. 1. 13.
p Acts 20. 7, 9. *q* Ezek. 23. 38. *r* Jer. 17. 24—26. Isa. 58. 13.

62. *What are the reasons annexed to the fourth commandment?*

The reasons annexed to the fourth commandment are, God's allowing us six days of the week, for our own employments, *s* his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day. *t*

s Ex. 20. 9. *t* Ex. 20. 11.

63. *What is the fifth commandment?*

The fifth commandment is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." *u*

u Ex. 20. 12.

64. *What is required in the fifth commandment?*

The fifth commandment requireth the preserving of the honor, and performing the duties belonging to every one in their several places and rela-

tions, as superiors, *w* inferiors, *x* or equals. *y*

w Eph. 5. 22. *x* 1 Pet. 2. 17. *y* Rom. 12. 10.

65. *What is forbidden in the fifth commandment?*

The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honor and duty which belongeth to every one in their several places and relations. *z*

z Mat. 15. 4—6. Ex. 34. 2—4. Rom. 13. 8.

66. *What is the reason annexed to the fifth commandment?*

The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment. *a*

a Deut. 5. 16. Eph. 6. 2, 3.

67. *What is the sixth commandment?*

The sixth commandment is, "Thou shalt not kill." *b*

b Ex. 20. 13.

68. *What is required in the sixth commandment?*

The sixth commandment requireth all lawful endeavors to preserve our own life, *c* and the life of others. *d*

c Eph. 5. 28, 29. *d* 1 Kings 18. 4.

69. *What is forbidden in the sixth commandment?*

The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, and whatsoever tendeth thereunto. *e*

e Acts 16. 28. Gen. 9. 6.

70. *What is the seventh commandment?*

The seventh commandment is, "Thou shalt not commit adultery." *f*

f Ex. 20. 14.

71. *What is required in the seventh commandment?*

The seventh commandment

requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior. *g*

g 1 Cor. 7. 2, 3, 5, 34, 35. Col. 4. 6. 1 Pet. 3. 2.

72. *What is forbidden in the seventh commandment?*

The seventh commandment forbiddeth all unchaste thoughts, words, and actions. *h*

h Mat. 15. 19, and 5. 28. Eph. 5. 3, 4.

73. *What is the eighth commandment?*

The eighth commandment is, "Thou shalt not steal." *i*

i Ex. 20. 15.

74. *What is required in the eighth commandment?*

The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others. *k*

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1—5. Ex. 23. 4, 5. Gen. 47. 14, 20.

75. *What is forbidden in the eighth commandment?*

The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate. *l*

l Prov. 21. 17, and 23. 20, 21, and 28. 19. Eph. 4. 28.

76. *What is the ninth commandment?*

The ninth commandment is, "Thou shalt not bear false witness against thy neighbor." *m*

m Ex. 20. 16.

77. *What is required in the ninth commandment?*

The ninth commandment requireth the maintaining and promoting of truth between man and man, *n* and of our own and our neighbor's good name, *o* especially in witness bearing. *p*

n Zech. 8. 16. *o* 3 John 1. 12. *p* Prov. 14. 5, 25.

78. *What is forbidden in the ninth commandment?*

The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name. *q*

q 1 Sam. 17. 28. Lev. 19. 16. Ps. 15. 3.

79. *What is the tenth commandment?*

The tenth commandment is, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." *r*

r Ex. 20. 17.

80. *What is required in the tenth commandment?*

The tenth commandment requireth full contentment with our own condition, *s* with a right and charitable frame of spirit towards our neighbor and all that is his. *t*

s Heb. 13. 5. 1 Tim. 6. 6. *t* Job 31. 29. Rom. 13. 15. 1 Tim. 1. 5. 1 Cor. 13. 4—7.

81. *What is forbidden in the tenth commandment?*

The tenth commandment forbiddeth all discontentment with our own state, *u* envying or grieving at the good of our neighbor, *w* and all inordinate motions and affections to any thing that is his. *x*

u 1 Kin. 21. 4. Est. 5. 13. 1 Cor. 10. 10. *w* Gal. 5. 26. James 3. 14, 16. *x* Rom. 7. 7. 8, and 13. 9. Deut. 5. 21.

82. *Is any man able perfectly to keep the commandments of God?*

No mere man since the fall is able, in this life, perfectly to keep the commandments of God, *y* but daily doth break them in thought, word, and deed. *z*

y Eccl. 7. 20. 1 John 1. 8, 10. Gal. 5. 17. *z* Gen. 6. 5, and 8. 21. Rom. 3. 9—21. James 3. 2—13.

83. *Are all transgressions of the law equally heinous?*

Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. *a*

a Ezek. 8. 6, 13, 15. 1 John 5. 16. Ps. 78. 17, 32, 36.

84. *What does every sin deserve?*

Every sin deserves God's wrath and curse, both in this life and that which is to come. *b*

b Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

85. *What does God require of us, that we may escape his wrath and curse due to us for sin?*

To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, *c* with a diligent use of all outward means whereby Christ communicates to us the benefits of redemption. *d*

c Acts 20. 21. *d* Prov. 2. 1—5, and 3. 33—36. Is. 55. 3.

86. *What is faith in Jesus Christ?*

Faith in Jesus Christ is a saving grace, *e* whereby we receive, and rest upon him alone for salvation, as he is offered to us in the gospel. *f*

e Heb. 10. 39. *f* John 1. 12. Is. 36. 3, 4. Phil. 3. 9. Gal. 2. 16.

87. *What is repentance unto life?*

Repentance unto life is a saving grace, *g* whereby a sinner, out of a true sense of sin, *h* and apprehension of the mercy of God in Christ, *i* doth, with grief and hatred of his sin, turn from it unto God, *k* with full purpose of, and endeavors after, new obedience. *l*

g Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel 2. 12. Jer. 3. 22. *k* Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Is. 1. 16, 17.

88. *What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?*

The outward and ordinary means whereby Christ communicates to us the benefits of redemption, are, his ordinances, especially his word, sacraments, and prayer; all of which are made effectual to the elect for salvation. *m*

m Mat. 28. 19, 20. Acts 2. 42, 46, 47.

89. *How is the word made effectual to salvation?*

The spirit of God maketh the reading, but especially the preaching, of the word, an effectual mean of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation. *n*

n Neh. 8. 8. 1 Cor. 14. 24, 25. Acts 26. 18. Ps. 19. 8. Acts 20. 32. Rom. 15. 4. 2 Tim. 3. 15—17. Rom. 10. 13—17. Rom. 1. 16.

90. *How is the word to be read and heard, that it may become effectual to salvation?*

That the word may become effectual to salvation, we must attend thereunto with diligence, *o* preparation, *p* and prayer; *q* receive it with faith and love, *r* lay it up in our hearts, *s* and practise it in our lives. *t*

o Prov. 8. 84. *p* Pet. 2. 1, 2. *q* Ps. 119. 18. *r* Heb. 4. 2. 2 Thess. 2. 10. *s* Ps. 119. 11. *t* Luke 8. 15. James 1. 25.

91. *How do the sacraments become effectual means of salvation?*

The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, *u* and the working of the Spirit in them who, by faith, receive them. *w*

u 1 Pet. 3. 21. *w* Mat. 3. 11. 1 Cor. 3. 6, 7. 1 Cor. 12. 13.

92. *What is a sacrament?*

A sacrament is a holy ordinance, instituted by Christ,

wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers. *z*

z Gen. 17. 7, 10. Ex. 12. 1—11. 23, 26. 1 Cor.

93. *What are the sacraments of the New Testament?*

The sacraments of the New Testament are baptism, *y* and the Lord's supper. *z*

y Mat. 29. 10. *z* Mat. 26. 26—28.

94. *What is baptism?*

Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, *a* doth signify and seal our engrafting into Christ, and partaking of the benefits of grace, and our engagement to be the Lord's. *b*

a Mat. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

95. *To whom is baptism to be administered?*

Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ, and obedience to him; *c* but the infants of such as are members of the visible church are to be baptized. *d*

c Acts 8. 33, 37, and 2. 38. *d* Acts 2. 38, 39. Gen. 17. 10. Col. 2. 11, 12. 1 Cor. 7. 14.

96. *What is the Lord's supper?*

The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace. *e*

e 1 Cor. 11. 23—26. 1 Cor. 10. 16.

97. *What is required in the*

worthy receiving the Lord's supper?

It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, *f* of their faith to feed upon him, *g* of their repentance, *h* love, *i* and new obedience, *k* lest, coming unworthily, they eat and drink judgment to themselves. *l*

f 1 Cor. 11. 28, 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* Cor. 10. 16, 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28, 29.

98. *What is prayer?*

Prayer is the offering up of our desires to God, *m* for things agreeable to his will, *n* in the name of Christ, *o* with a confession of our sins, *p* and thankful acknowledgment of his mercies. *q*

m Ps. 62. 8. *n* 1 John 5. 14. *o* John 16. 23. *p* Ps. 32. 5, 6. Dan. 9. 4. *q* Phil. 4. 6.

99. *What rule hath God given for our direction in prayer?*

The whole word of God is of use for direction in prayer, *r* but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer. *s*

r 1 John 5. 14. *s* Mat. 6. 9—13. Luke 11. 2—4.

100. *What does the preface of the Lord's prayer teach us?*

The preface to the Lord's prayer, which is, "Our Father which art in heaven," *t* teacheth us to draw near to God with an holy reverence and confidence, as children to a father, able and ready to help us, *u* and that we should pray with and for others. *w*

t Mat. 8. 9. *u* Rom. 8. 15. Luke 11. 13. *w* Acts 12. 5. 1 Tim. 2. 1, 2.

101. *What do we pray for in the first petition?*

In the first petition, which is,

"Hallowed be thy name," *x* we pray that God would enable us and others to glorify him in all that whereby he makes himself known, *y* and that he would dispose all things for his own glory. *z*

x Mat. 6. 9. *y* Ps. 67. 2, 3. *z* Ps. 82. 1—.

102. *What do we pray for in the second petition?*

In the second petition, which is, "Thy kingdom come," *a* we pray that Satan's kingdom may be destroyed, *b* that the kingdom of grace may be advanced, *c* ourselves and others brought into it, and kept in it, *d* and that the kingdom of glory may be hastened. *e*

a Mat. 6. 10. *b* Ps. 69. 1, 13. *c* Rev. 12. 10, 11. *d* Thess. 3. 1. Rom. 10. 1. John 17. 9, 20. *e* Rev. 22. 20.

103. *What do we pray for in the third petition?*

In the third petition, which is, "Thy will be done on earth as it is in heaven," *f* we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, *g* as the angels do in heaven. *h*

f Ps. 119. 34, 35, 36. *g* Acts 21. 24. *h* Ps. 103. 20.

104. *What do we pray for in the fourth petition?*

In the fourth petition, which is, "Give us this day our daily bread," *i* we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them. *k*

i Mat. 6. 11. *k* Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 4. 4, 5.

105. *What do we pray for in the fifth petition?*

In the fifth petition, which is, "And forgive us our debts as we forgive our debtors," *l* we pray that God, for Christ's sake, would freely pardon all our sins, *m* which we are the rather encouraged to ask because by his grace we are enabled from the heart to forgive others. *n*

l Mat. 6. 12. *m* Ps. 51. 1, 2, 7, 9. Dan. 9. 17—19. *n* Luke 11. 4. Mat. 18. 35.

106. *What do we pray for in the sixth petition?*

In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," *o* we pray that God would either keep us from being tempted to sin, *p* or support and deliver us, when we are tempted. *q*

o Mat. 6. 13. *p* Mat. 26. 41. *q* 2 Cor. 12. 7, 8.

107. *What does the conclusion of the Lord's prayer teach us?*

The conclusion of the Lord's prayer, which is, "For thine is the kingdom, the power, and the glory, for ever, Amen," *r* teacheth us to take our encouragement in prayer from God only, *s* and in our prayers to praise him, ascribing kingdom, power, and glory to him: *t* and in testimony of our desire and assurance to be heard, we say —

AMEN. *u*

r Mat. 6. 13. *s* Dan. 9. 4, 7—9, 16—19. *t* 1 Chron. 29. 10—13. *u* 1 Cor. 14. 16. Rev. 22. 20, 21.

LET children be encouraged by Parents or School Teachers to commit to memory one answer in the Catechism each day, as a reward for proficiency in other studies, or for good behavior; and their proficiency would be rapid.

CIRCULAR.

This is designed particularly for Teachers in Sunday Schools, who have Bible classes or other classes of the oldest pupils.

If the very words which the Holy Ghost teacheth, relating to any given DOCTRINE, PRECEPT, WARNING, OR PROMISE, are treasured in memory, and then a clear exposition and pungent application of divine truth are made, incalculable *present and permanent* advantages may be hoped from it.*

The following exercises will exemplify the author's manner of using the Bible Class Text Book, and, he trusts, will recommend its resumed use very extensively:—

Q. 1. *What END should regulate all our conduct?*

A. The highest, noblest END, from which a creature can act, is a supreme regard for the declarative glory of his Creator. In proportion as this end is pursued by man, his views will be elevated, his affections pure, his pleasures sublime, and his moral character Godlike.

Ye dear youth, are you pursuing *this end*? AS IMMORTALS, no other end deserves your pursuit.

Q. 3. *How do you prove, from the light of nature, that there is a God?*

A. Material and intellectual existence, displaying wisdom, power, and goodness, in the properties and combinations of matter, the energies and volitions of mind, demonstrates the existence of a Cause adequate for the production of these effects. But no conceivable cause is adequate, except an eternal, self-existent, intelligent Being, perfect in all his natural and moral attributes. Therefore creation and providence continually afford irresistible evidence of the existence of a Being who is "God over all, blessed forever."

With so abundant proofs to the contrary, is not he a fool who says there is no God? Is not that man morally mad who lives as though there were none?

Youths, if you are not *speculative* atheists, are none of you *practical* ones?

Q. 5. *By whom, and for what purpose, were the Scriptures given?*

A. The PERFECT GIFT of the Holy Scriptures descended from the Father of lights. His word was given to reveal moral truth, and govern man's faith; to inculcate duty, and enforce its performance. Every part of Inspiration tends, directly or indirectly, to these objects. The Scriptures were designed as a mirror which should reflect the perfections of God and the glories of the Lamb in their brightest colors. They were given to expose the guilt, the wretchedness, and the doom of unsanctified nature. Their primary object was to reveal salvation by Christ in its origin, its progress, and its consummation. Do not the Author and the object of divine revelation demand the universal dissemination of the Scriptures? Does not the Bible deserve and claim our diligent study, our cordial belief of ALL its truths, our conformity of heart and life to ALL its precepts, and our filial acceptance of its abundant consolation?

Dear youth, have your hearts received the ingrafted word with meekness? Are you solicitous that it may make you wise unto salvation?

* A youth, who was engaged in the social study of the Holy Scriptures, remarked to a friend that, since committing particular texts to memory, they often recurred under circumstances which rendered them peculiarly interesting, and practically useful. It was added,—When I look abroad, this text occurs: "*The heavens declare the glory of God, and the firmament sheweth his handy work.*" When I sit down to meals, another text occurs: "*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.*" When I open the sacred volume, I remember, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" &c. May the Holy Spirit multiply such effects from the social study of ETERNAL TRUTH.

U.C. BERKELEY LIBRARIES



0021105657

BS

25188

612

W5

Wilder

1838

UNIVERSITY OF CALIFORNIA LIBRARY



